

H. Hall

The Pulpit Guarded^t

With XVII

ARGUMENTS

PROVING

The Unlawfulness, Sinfulness and Danger of
suffering Private persons to take upon them Publike
Preaching, and expounding the Scriptures without a Call;
as being contrary to the Word of God, contrary to the practice of all
Reformed Churches, contrary to the Three and twentieth Article of Reli-
gion, contrary to two Ordinances of Parliament, and contrary to
the Judgement of a whole Jury of learned, judicious,
pious Divines, both Forraign and Domestick.

Occasioned by a DISPUTE at *Henly in Arden* in
Warwick-shire, Aug. 20. 1650.

Against { *Lawrence Williams*, a Nailor-Publike-Preacher.
Tho. Palmer, a Baker-Preacher.
Tho. Hinde, a Plough-Wright-Publike-Preacher.
Henry Oakes, a Weaver-Preacher.
Hum. Rogers, (lately) a Bakers boy-Publike-Preacher.

Here you have all their Arguments (never yet compiled in one
Tract) refelled and answered many Texts of Scripture cleared, the Quintessence
and Marrow of most of our Modern Authors (in reference to this Controversie) collect-
ed, with References to such Authors as clear any Doubt more fully; many incident Cases
resolved, the utmost extent of Lay-mens using their Gifts in Eleven Particulars demon-
strated, and above Thirty Objections answered.

In the close are added Six ARGUMENTS, to
prove our Ministers free from Antichristianism.

2 Tim. 3. 9. They shall proceed no further: for their folly shall be manifest unto all men.
Gen. 49. 6. O my soul, come not thou unto their secret: unto their assembly, mine honor, be not thou united.
Isa. 28. 15. Ye have made lyes your refuge, and under falsehood have ye hid your selves.

Veritas impugnata magis elucet. Bern.

Arrill. 1651

Composed and compiled by a friend to Truth and Peace.

London, Printed by J. Cottrel, for E. Blackmore, at the Angel in Pauls Church-yard. 1651.

The First Garden

1811

A & GILBERT

The Garden

1811



The Garden

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The Garden



Ornatissimo viro , Amico amicissimo ,
necnon Patri celeberrimo,

D^{no} JOHANNI PRAPP,

Pastori de BELLO-VADO,

χαῖρ' ἡ εἰρήνη.



Incet Epistolas scribo rarissimus , ad Te
tamen , ad Te inquam (insignissime
Pater, Moderator mitissime , βιβλιοθήκη
πρὸς ἐμψυχόν , καὶ συνετάξεν μυσείον) non possum
literas non exarare. Minusculum hoc
levidense , & pingui (ut aiunt) Mi-
nervà contextum , tanquam μνημόσυνον
meæ erga Te observantiæ ; quàm li-
bentissimè & lubentissimè emitto. Ad te hæc scripsi, non
propter te : lege hæc ad te hæc veniunt, ut castigentur, ut
emendantur , ut erratorum poenas & ungue & oboliscis
hiant : quisquis mihi hoc crimini dederit, ipse crimine in-
scitiz

Epistola Dedicatoria.

scitiæ non carebit. Tute enim clarus, quòd præclara feceris, clarior quòd multa protuleris, clarissimus propter ^{ἐνδοξία} longè latèque notissimam. Libellulos tuos vidit mundus, dignissimi qui vel in arce *Minervæ* collocentur singuli.

Com. in ^{5N.T.}
^{2V.T.}

*Digna legi scribis, facis & dignissima scribi;
Scripta probant doctum te tua, facta probum.*

Sed quid ago? Epistolam volui non Panegyrim; néque si voluisssem, aut etiam possem, permittit tua modestia, &c.

Invitus in hanc arenam descendi, vocatus, imò propalàm provocatus fui; mihi venit in mentem Heroicum illud *Lutheri*, Verbum Dei injuriam patitur, & ego qui literis eò vocatus sum me conferam; hæc est dies quam fecit Dominus; vocatus ego venio, vocatus ingredior, in nomine Domini nostri Jesu Christi, etiamsi scirem tot esse diabolos *Wormaliæ*, quot sunt regulæ ædium rectis.

Crescit amor fidei, quantum ipsa pericula crescunt.

Mal. 46.

Forti itaque simus animo, licet montes dimoveantur in ima maria, & terra locum commutaret, succumbendum tamen non est, quia Deus robur suis, auxilium in angustiis præsentissimum.

— Illos

*Si fractus illabatur orbis,
Impavidos ferient ruine.* Hor.

Pertimescendum non est, Christum enim ferimus, & veritatem Christi; si ruimus nos, ruit & Christus. In monte *Jehova* providebitur: cum duplicantur lateres, *Moses* venit; eadem manus Omnipotens quæ cælum fecit

Epistola Dedicatoria.

fecit, Ecclesiam fulsit suam. Christus tenet Stellas in dextr sua manu, manus! verò est ὄργανον ὀργάνων præsertim dextra, in hac tenet Christus Stellas suas, hac potentia dat pastores & dirigit, confortat contra inferni portas, mundi plagas, & confirmat: hos amat, hos tuetur in hisce propugnandis summa ei est cura, summa potestas. Probè nôsti Epistolam *Lutheri* languescenti *Melancthoni*, &c. Nolite (inquit ille) timere, estote fortes & læti, nihil solliciti. Dominus propè adest. Agant quicquid possunt *Henrici*, Episcopi, atque adeò Turca & ipse Satan; nos filii regni sumus, qui consputum illum & occisum salvatorem colimus & expectamus.

Hæretici rarò longævi, hujusmodi non diu splendent meteora, nullum fictum est diuturnum: testis rex iste *Leydensis Becold*, testis *Cnipperdolingus*, testis *Phifer*, testis *Muncer*, &c. Perfregit Deus capita cetorum, prægrandia balænae capita, dedit cibo ipsi populo per deserta proficiscenti, cibo mentis, non dentis, fidei non palati. Nonnullas hîc offendes facetias, neminem, ut opinor, offendent hi sales, nisi qui ipsi salem non habent.

——— *Ridentem dicere verum:*
Quid vetat? Hor.

Nonne fervens ille *Elias* irridet cultores *Baal*? Nonne *I Reg. 28. 27.*
justus ille *Job* ἐπαγία usus est in amicos dolosos? *Job 12. 2.*
Nonne gravissimus ille *Calvinus* Reliquiis Pontificiis
animum relaxavit suum? Ut velitatio itaque non sit
omnino frigida, sales aliquando innoxios adhibui,
nec est cur mihi vitio detur, si quando seriis delassa-
tum animum, ludicris reficiam, cum apud Hesiodum
rideat & maximus ille πατήρ ἀνδρῶν τε θεῶν τε. Spero tamen
me.

Epistola Dedicatoria.

me sic ad vivum monstra ista Anabapt. depicturum, ut unicuique ea etiam eminus animadvertere & cavere liceat. Durissimam suscepì provinciam, & in immensum quoddam stupendorum deliriorum mare penè demergor; vetus est illa Oratoris querela,

Proveniebant Oratores novi, stulti adulescentuli.

Calvin Opusc.

Proveniunt hâc nostrâ tempestate, non Oratores, sed Aratores novi, stulti fabri ferrarii, ærarii, lignarii, rastris quàm rostris aptiores. Pistorès, nunc Pastores, Textores, & Tonsores, Sutores & Sartores, Coquinarîi & Cupedinarîi, Milites & Mulieres, Puelluli & Puellulæ, &c. nec non quam plurimi alii ejusdem turfuris, quos vulgò vocamus *Giffted Wrethzen*. Hem! linguâ utendum est belluâ, ne belluæ istæ nos dilacerent. Dotati sanè & donandi rude. Rude? imo fude, verberibus quàm verbis, Argumentis bacillinis quàm *Aristotelicis* digniores. Rem acu tetigit insignis ille *Calvinus*, Hæreticorum malleus. Quanta hinc nascitur & nascetur malorum Ilias facile est conjecturam facere: Sunt in hâc infelici Sectâ nonnulli atque ii præcipuè qui doctores agere volunt, qui superbiâ & arrogantia præoccupati in omnibus quæ ipsis proponuntur, caligant: aut pervicaciâ potius & obstinatâ malitiâ cludunt oculos, ne claram lucem cum eis proponitur, intueri possint, ita ut cum eis rationibus agere, quò in viam reducantur, sit operam ludere; nisi quod saltem hæc utilitas redit, cum boni impudentiam eorum deploratam vident, sese ab eis semovent, & tanquam venenum lethale effugiunt. Hos nulla occidet litera, de hujusmodi homunculis falsè Epigrammat.

Epistola Dedicatoria.

*Tu benè cavisti ne te ulla occidere possit
Litera, nam nota est litera nulla tibi.*

Libemus & libremus eorum dogma, quod si ad veritatis calculum revocetur, apparebit merè esse umbratile, & Chimæra Chimæricissima. En pro thesauro carbones, pro amphora urceus! In lucem hæc traxisse, est vicisse. Creant sibi subitos ministros, & uno momento factos, ut divellant Ecclesiam, populum distrahant, cæterisque ineant inter se contrarios, ne Dei nomen uno omnium consensu, & eâ quâ decet concordâ invocetur. Inclamant, vociferantur, Universitates vestrae sunt universæ pestes, Ergò versæ sint universæ: Seminaria Pietatis? Imò impietatis & nequitia; fontes Divinitatis, vel potius Humanitatis, ut oggannivit Carbonarius quidam, carbone notandus. Talibus malis magis prolixi gemitus, quàm prolixi libri debentur.

*Collyer against
the Ministry,
Cyc. 1p. 17, &c.*

Quid multa? ὥς ἐν τῷ πρῶ εἰπεῖν, ut summam omnia perstringam mellifluâ illâ Bernardi querelâ. Clerici nostri habitu milites, questu clericos, actu neutrum exhibent; nam neque ut milites pugnant, neque ut clerici Evangelizant, cujus ordinis sunt? Cum utrûmque esse cupiunt, utrûmque confundunt, &c. O miserandam sponsam talibus creditam paranymphis! &c. Sed hîc figendum est Baculum. Macte tua virtute Pater, sic itur ad astra. Perge, ut capisti, labascentem adjuvare Ecclesiam, nec blateratorum aut Sciorum aculeos reformides, nunquam caruere invidiâ egregiū fortisque conatus. Sed quid facem Soli? Facere

*Bern. lib. 4. de
consider.*

Epistola Dedicatoria.

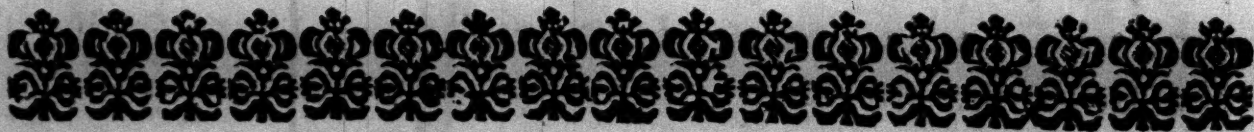
cere laudanda quàm audire laudata maluisses. In sum-
mâ, vive dum vivis, sis Carbo & Lampas, Carbo tibi,
Lampas aliis. Vive Deo, vive Ecclesiæ, vive tuis.
Prolixitatem jam excusarem meam, ni id agendo fi-
erem prolixior. Deus opt. max. te servet incolumem,
unâ cum prosapia tuâ peracutâ. Ita precatur,

*E Museo meo
Norton-Regis
in agro Wigorn.
Jan. I. 1651.*

χρῆσαι καὶ κλῆσαι,

Tuus

Tho. Hall.



To





To my beloved Parishioners, and approved friends, the inhabitants of *Kings-Norton*, Grace and Peace be multiplied.

My dearly beloved in the Lord,



Y hearts desire and Prayer for you is, that you might be saved: and since none can attain to Happiness, but such as walk in the way of Holiness; my desire is, that you may be kept pure and holy, not onely from those gross blots which abound in this degenerate generation, but also from the spots of the times, such as Separation, Independency, &c. 'Tis your glory and my comfort, that when other people by their Pride and Censoriousness, by their Sects and Schisms are a dayly vexation and heart-breaking to their Ministers, yet you have been unanimous, though you be a great body,

a

and

*Isa. 35. 8.
Heb. 12. 14.*

and many of you a knowing people, having enjoyed the means in one part of the Parish for almost fifty years together, and that by a succession of very eminent and able Divines, conformable non-conformists, conformable to the Canon of the Scripture (*Gal. 6. 16. τῶν γεννητῶν*) though not to the Bishops Canons : Where the Lord raise up that valiant and Religious Knight *Sir Richard Greavis*, who by his wisdom and courage sheltered these Reverend Ministers from those Episcopal storms which otherwise had fallen upon them. I have found you also a very tractable people; few families but have submitted to examination before the Sacrament, and have freely sent in some hundreds of your children and servants to that end. You have begun well; persevere, that no man get your Crown from you. I have now served you above three Prentiships; and as *Jacob* said of himself, *Few and evil* had his *days been*, so mine have been few, but full of trials, internal and external. So soon as I began to exercise, my refusing to read the Book of Sports on the Sabbath endangered me. That lustre of years which I spent at *Mosely*, I was threatned by the Episcopal party for Non-conformity; since I came to you, I have suffered

ferred deeply by the Cavaliering party ; often times plundred, five times their prisoner ; oft cursed, accused, threatned, &c. Yet the Lord delivered me out of all, and hath made my latter end better then my beginning. 'Tis now my Motto, *Per vincula cresco*. We never lose by serving or suffering for Christ. And now at last I have been set upon by the Sectaries, who sometimes have spoken to me in the middle of Sermon, sometimes after, sometimes challenge me to dispute, &c. But my comfort is, that he that hath delivered me from the paw of the Lion, will also deliver me from every evil work, of evil and ungodly men.

Now I beseech you by all the mercies of God, by all the pains and service amongst you, and sufferings for you ; that you all minde the same things ; let there be no divisions, no Sects nor Schisms found amongst you ; but labour to keep the unity of the Spirit in the bond of Peace. *Pauls* farewell to his *Corinthians*, shall be mine to you, 2 Cor. 13. 11. Finally, brethren, farewell : be perfect, be of good comfort, be of one minde, live in Peace ; and the God of love and Peace shall be with you.

And since errours are so rife amongst us, and some begin to creep in amongst you, to draw

Feb. 23. There were three Sermons in a house in the Parish, by a Long Cusler, a Naylor, and a Milner.

An ignorant and uncatechised person is a fit prey for the devil. When men are children in knowledge, then they are tossed too and fro with every wind of Doctrine.

Ephes. 4. 14. Levit. 13. 44.

you from the publike Ordinances; I shall give you a little preventing Physick.

1 Get your judgements rightly informed: the Understanding is the eye and Guide of the soul; if that be corrupt, and mislead you, you must needs fall into the ditch: if a disease get the brain, 'tis hardly cured; hence the learned observe, that corruption in judgement is worse then corruption in manners, especially when the mind has been enlightned with the knowledge of the truth. Leprosie in the head, was of all other Leprosies the most dangerous and destructive, and he was to be pronounced utterly unclean: he was unclean if he had the Leprosie in his hands or feet; but if 'twere in his head, then he was utterly unclean.

2 Be Real Christians; think it not sufficient that you are Christians in Name, and have a form of godliness, but be Christians indeed, and walk in the power of godliness; be *Nathanaels*, Israelites indeed; then, and never till then, you are worth beholding and admiring, *Joh. 1.47.*

Many become in
matters of Reli-
gion meer Scep-
tiks, because
they would not
be Pricks,
S. Ward.

Behold, an Israelite indeed, &c. The reason why so many fall away, is, they were formalists, never humbled under the sight and sense of their sins, never received the truth in love, *2 Thes. 2. 10,*
11. but lived in Pride, Hypocrisie, barren under
the

the means of grace, and therefore God gives them up to strong delusions, to believe lyes: in his just judgement he punisheth one sin with another: when men be ungrateful, unfruitful, unanswerable to Times and Means, not walking worthy of the Gospel, then God gives them up to Heretical and soul-damning ways and Errors: if *Abab* will not hearken to *Micaiah* a true Prophet, he shall be deluded by lying spirits; if the Gentiles when they know God by the light of nature, will not glorifie him as God, in giving that honour and respect to him which they could not but apprehend to be due to the divine Majestie, &c. God will give them up to vile affections; so punishing the breach of the first Table, by giving them up to the violation of the second.

Rom. 1. 21, 24,

&c.

Anabaptism,

Socinianism,

Arminianism,

& c. amee

scourges to

plague formal

Professors, and

rotten hypocrites

3 Get meek and humble spirits; these the Lord hath promised to teach his way, when spiritual Pride is punished with a fall: those high-flown Heresies which abound amongst us, whence come they but from Pride? Hunt not after novelties, neither be wise above that which is written.

Non est hodie
sciens qui no-
vitares non in-
venit.

4 Let your principal care be about practical fundamental points, such as Faith, Obedience, a good Conscience, how you may mortifie your
special

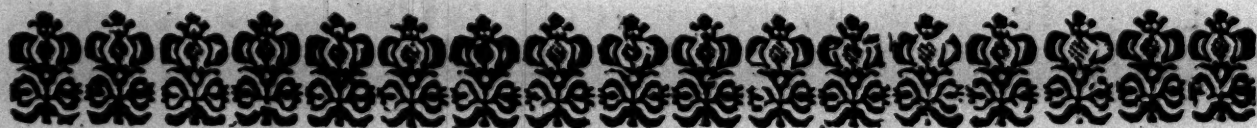
ſpecial corruptions, and crucifie the fleſh with
its affections and luſts ; ſtudy how you may live
ſoberly in the uſe of the creature, Religiouſly
towards God, Righteouſly and juſtly in all your
dealings with the ſons of men ; for if you do
theſe things, you ſhall never fall : and that you
may do them, is, and ſhall be the Prayer of him
who is the weakeſt of all his Brethren, and the
meanest in his fathers houſe, even

*From my ſtudy
in Kings-Norton
March 3. 1650.*



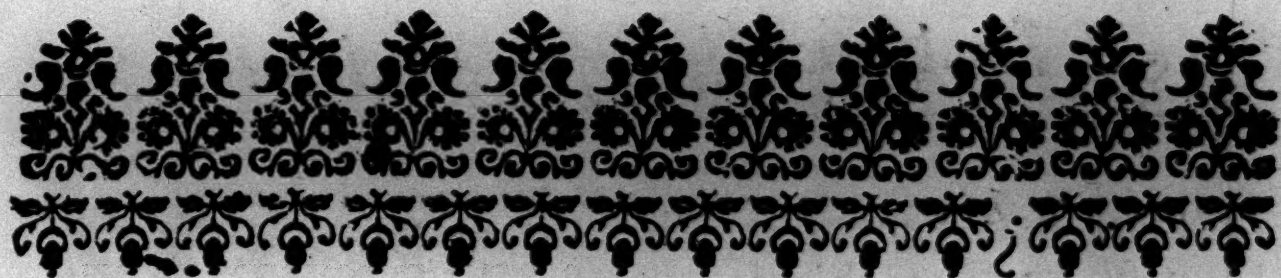
Your ſervant,

T. H.



To





To the Lay-Preachers at *Henly, War-*
wick, Aulcester, &c. and to all their Factors,
Favourers, Followers, and Abettors, &c.
Truth and Peace.

Brethren for so in the judgement of charity I cannot
but call you, though withal I must tell you that you
are erring Brethren, and such as are troubled with
the Falling-sickness; a disease very common in these
last and worst times. Had you fallen forward, you
might have gained by your fall: to fall backward is
more dangerous; as we see in old Eli, who fell backward, brake his neck, and died. But, which is worst of all, you are fallen backward
into one of the most dangerous paths that men can fall into; viz.
the way of the Anabaptists, who are (as * Histories tell us) a turbulent
Sect, subverters of the very foundations of States, (viz. Magistracy
and Ministry) Satans factors, his Seedsmen to sow Errours and
Heresies in the Nations; and how fruitfull they have been in this
kind, we have sad experience amongst us. Heresie is of a spreading
nature: some but a few Tares, and they quickly overspread the
whole field; with fair words, and fine speeches, they deceive the
simple; with plaiستred words they parget over the matter: like the
Whore of Babylon, that hath a golden cup to hold out to her fol-
lowers.

And that the world may see I do them no wrong, I shall present
you with a Looking-glass (collected out of approved Authors) where-
in you may clearly see the wrinkles and deformities, the deliriums
and delusions of that deluded Sect; that by their fall, we may learn
to tremble, and fear, lest we also be tempted, and led away with the
errours of the wicked.

1 Sam. 4. 18.

* Sleid. Com-
ment, l. 5. and
l. 10.

Simpson. Hist.
p. 443.

Spanheim. Eng.
warning by Ger-
manies, p.

45, 46.
Rom. 16. 18.

2 Pet. 2. 3.

πλαστis λόγους.

Rev. 17.

A Looking-Glass for Anabaptists.

Hudson against
Ellis. p. 259.
Briefly for Pa-
dobapt. p. 9, &c.

THeir first Tenent is, That Infant-Baptism is a Childish, needless thing; and that none must be baptized til he come to a perfect Age, and can make a confession of his faith; That Infant-Baptism came from the Pope and the Devil.

2. That all Gifted-persons may preach without Ordination.

... * Vix fas
est credere visis
Sapè Satan tali
in lumine luce
nocet.

Alsted, Tom. 1
p. 1392.

Bayli's Diffwas.
2 part. p. 36,

37. & p. 12, 13
Simpson Hist.

p. 443.

Bellum rusti-
corum in uni-
versâ Germani-
a supra

600000 homi-
nes sustulit.

Alst. Tom. 4.
p. mihi, 1998.

Sleid. Com. 15.
& 10.

Marshals Ser.
for Inf. B. p. 6, 7

3. That God reveals his will, not onely by the written Word, but also by Dreams and * Visions; which they beleeve more then the Word. They deny all consequences from Scripture, though never so clear; requiring exprefs, Syllabical Scripture.

4. That the Saints in this life are pure, without spot, and need not use that Petition, *Forgive us our sins.*

5. No man can with a good conscience exercise the Office of a Magistrate under the New Testament.

6. They are rigid Seperatists; they seperate themselves from all Reformed Churches.

7. They are tumultuous: They raised tumults in Germany, and filled it with the fire of Sedition, to the loss of six hundred thousand men, saith *Alsted*. Their doctrine being seditious, their lives are answerable. God punisheth unmortified, ungodly lives, with base and loose Opinions.

8. They deny Original sin to be in Infants, that so they might overthrow Baptism.

9. They hold Free-will by nature in spiritual things.

10. That a man may have more wives then one.

11. That cloaths discover sin; therefore they being as perfect and pure as *Adam* in his innocency, ought to go naked.

12. That

12. That Christ died intentionally for all.

13. No Christian ought with a safe conscience take an Oath, nor by Oath promise fidelity to a Magistrate. *Bayly's Dissert. part. 2 p. 32.*

14. That a Christian cannot with a safe conscience possess any thing proper to himself; but he must let all be common.

15. That wives of a contrary Religion may be put away, and then 'tis lawful to take others.

16. Universities, Humane Arts and Learning, they cry down as needless; They burnt all books save the Bible.

17. That 'tis unlawful to go to Law.

18. Wars are unuseful, or any use of the Sword.

Rutherf. again. Antinomians, p.

19. That Preaching, Praying, Sacraments, singing of Psalms, and all Ordinances, are Legal. The Spirit is all. *10, 11.*

20. The Magistrate must compell none in matters of Religion; but must tolerate all.

21. That the Father, Son, and Holy Ghost are not Three distinct Persons, and in Essence one God.

22. That the soul sleeps when it parts from the body, and neither goes to Heaven or Hell till the day of Judgement; and that the souls of men are but terrestrial vapours, like the life of beasts, perishing with the body. *Brinsly Antid. ag. Blasph. p. 14, 15. Rutherf. ag. Antinom. p. 9, 10.*

23. That Christ hath removed the Law, and now the pure Gospel is our onely Rule.

24. The Old Testament is abrogate and useless; and at least, they prefer their New Lights before the Gospel. *Bayly's Dissert. p 31.*

25. That the Saints are freed by Christ from all Laws, Covenants, Vowes, Paying of Tythes, or Debts.

26. After Rebaptization they cannot sin.

b

27. We

27 We may dissemble our Religion, deny Christ before men, so we keep the truth in our hearts: God delights not in our blood, nor requires that we die for the Truth.

28 The Scripture is to be turned into Allegories.

29. Heaven and Hell are nowhere but within a man.

30. They give a Supream and Independent power, in all Ecclesiastical Causes and Censures, to their single Congregations, &c.

En epulum
Diaboli!

--Sic, sic glomerantur in unum,
Innumera pestes
Erebi. Claud.

Thus you have a taste out of a full Sea, whereby you may see that Anabaptists are no such harmless creatures as some imagine.

He that desires to see more of their errors, let him peruse Mr. Edwards Gangrene, part. 1. p. 15, &c. and especially Mr. Baxter against Tombes, p. 138, 139, &c. and the learned Spanhemius, with whose words I shall conclude this point.

Eng. Warning
by Germans
wo, p. 26, 27.

Out of all that hath been said, it is evident how needfull it is both for Church and Commonwealth to joyn the labour of the Universities with that of the Church, for the confutation of Anabaptists; and with united hearts and hands endeavour to hinder this doctrine, which brings so certain destruction to Church, Commonwealth, and our own souls: both that the consciences as yet addicted to the Truth, may not be drawn into Deceit and Error, by their fair shews and counterfeit vizard of Innocence, Holiness and Simplicity; and that those who have hitherto been deceived, either by the flattery of the Sectaries, or the whited face of the Sect, may be stirred up in the fear of God, to take this matter into serious meditation; and consider with themselves, how many horrible and pernicious Tenents, and how hurtfull both to publike and private quietness, lie hidden, as it were behind a Curtain, under this simple name of Anabaptists. To whom we wish from the Lord, with all our hearts, the knowledge, love, and practice of that Truth, which by the special Grace of God is preserved in the Orthodox Churches; and therewithall, both present and perpetual happiness. Neither go we about to stir up the Magistrate against these men, nor would we have any force offered to their consciences; but think those*

* That bloody and abominable War in Germany was occasioned by lewd Anabapt. Preachers, of whom Muncer was chief. Luther wrot against his murder and mischief, Sleid. l. 5.

those means only ought to be used, which may conduce to the information of those that erre, the reprovng of their Errors, and confirmation of the truth, so far as it may stand with Christian Prudence and Charity. Thus be.

Obj. But you will say as Hazael; Are we dogs, that we should hold such errors as these? The old Anabaptists peradventure might hold them; but we abhor them: we hold but this one Tenent, viz. That all Gifted-Brethren may preach; and we hope there is no great hurt in that.

Ans. We find by sad experience, that the Anabaptists in England have equalized, yea, super-superlatively exceeded, in gross errors, their predecessors in Germany. This I could easily prove but that two very moderate, pious, and judicious Divines have saved me that labour.

Bayli's Diffm.
2. part, p. 47,
48.

Baxter against
Tombs, p. 147,

2. Whereas you say you hold but one of these Tenents; I must tell you, that I never yet knew the man that had but one error: if the Devil can but draw you into one, he'll quickly lead you into more; as in Logick, grant but one absurdity, and an hundred will follow. He that saith Yea to the Devil in a little, shall not say Nay when he pleaseth. He that tumbleth down the hill of Error, will never leave tumbling, till he come to the bottom. Evil men and seducers shall wax worse and worse, deceiving and being deceived. How many (once seemingly-precious souls) are now led away with the Errors of the Time; and that such desperate ones, that, without a miracle of mercy, there is little hope of their recovery! As Goodness is gradual, so is Wickedness; and as no man attains to perfection in Vertue, suddenly; so neither in Vice. 'Tis a Proverb amongst the Naturalists, that except a Serpent do eat a Serpent, it cannot become a Dragon. A man must first swallow many poisonous Tenents, before he can become a ripe and compleat Anabaptist. I shall give you a doleful instance of the fall of a friend of mine, a man of excellent parts, of strict life, and pious conversation; a careful observer of the Sabbath one that trained up his children and family in the way of the Lord; able to speak excellently in defence of Sabbath Ordinances, Trinity, Baptism, &c. yet now is fallen from all, most fearfully and obstinately, and is become a Socinian, an Arminian, and what not? 'Tis time for us to fear, when Professors shall turn Blasphemers; and those that prized and pleaded for Ordinances, shall now abhor them. When the Cedar falls, let the Fir-tree howle.

2 Tim. 3. 13.
& 2. 16, 17.

Nemo repente
fit summi

Zach. 11. 17.
let (the) tree

Justitia peccati
in verecundia
modica
spiritu, paula-
tim decidit,
Aug.

A me, me salva
Domine. Aug.
Calvin Opusc.

p. 470.

Vines Ser. ag.
Heresie, p. 10.

Vos dum argu-
mentis profe-
quor, non pro-
bris infector,
quia in hoc
abterocertami-
nis genere vin-
cere, est vinci:
præclare olim
Artemerxes
rex militi, ho-
stem convitiis
proscindendo,
Non ut male-
dicas ne alio
(inquit) sed
ut pugnes. Dr.
Morton.

How many of these errors are yours. your selves best know ; I can accuse you but of one ; and if you persist in that, assure your self Satan will not let you rest there. Sin is modest at first, and desires but a little ; but he that is unfaithful in a little, will be unfaithful in much. You see your danger. 'twill be your wisdom, not to trust to your own strength but deny all self-conceits, self-willedness, self-ends (for self-seeking is self-undoing ; but self-denial, is self-saving.) Pray with that good man, Deliver me, O Lord, from that evil man my self.

Obj. We bring Scripture for what we hold.

Ans. So did the Devil, when he disputed against Christ : he wrested and misalleged Scriptures. I would know what Error is there that comes abroad without Verbum Domini, the Word of the Lord in the mouth of it : Arrians, Arminians, Anabaptists, all plead Scripture for what they hold ; but falsely, and mis-interpreted.

Obj. This Tract is unseasonable at this time.

Ans. Then you must be blamed, who put me on such unseasonable work. But, in my judgement, 'twas never more seasonable then now : For if Physick be seasonable when the Patient is sick, and a plaister seasonable when the sore is ripe ; this Tract cannot be unseasonable, since the disease is Epidemical, and like a Morpew, hath overspread the face of the whole Kingdom. A judicious Divine hath well observed, that 'tis never in season to speak, till, 1. We have a Call ; 2. till we are rightly informed of the thing in question : 3. though we do know the state of the question, yet there must be futable preparation. I had the first, and have laboured for the rest, being bound by the National Covenant, so solemnly sworn and taken, in my Place and Calling to labour the extirpation of Error, and Heresie, &c.

I have forborn all gall and bitterness, and have tempered my sharpest reproofs with love and meekness : all my pills I have rowled in Sugar, that they might go down the better. 'Twas Recreation-work, and I was willing it should be pleasant, (take not that with the left hand, which is offered you with the right) though I might justly have come with the rod of sharpness, considering the pride, censoriousness, ignorance and untruth that I met with from you : For though you want the Latin, yet some of you want not a Lying-tongue ; witness he that openly affirmed, Melancthon, Calvin, Bucer, Beza, approved of Lay-preachers. Yet I pittie and spare you, and have

have dipt all my Nails in Oil, that they might drive the better; and have driven them up to the head, and clencht them with Arguments, that they might not stir; and steeled them with Scripture, that they might last; and have used variety of Nails, that if some should chance to go awry, to blunt, or turn crooked yet others might hold; and O that they might be as Nails fastned by the Masters of the Assembly, to keep us stedfast and unmoveable in the truth!

My Record is on high, that I have not done any thing out of envy, spleen, or passion, against the persons or parts of any: I can freely wish that all the Lords people were Prophets; and that those private persons that have gifts, would use them more in their Families and Spheres then they do. It troubles not me to see Christ preached, but it troubles me to see him dishonoured, by Antinomians, Arminians, Anabaptists, Familists, &c. who under pretence of preaching Christ, preach their own fancies. Nor do we fear the loss of our employment: the Foyle sets off the Jewel; and Bunglers make Workmen more esteemed: and when I speak against preaching-Artificers yet I speak not against their Arts, but against their usurpations of anothers Office. There is not the poorest servant that washeth pots, in whom I shall see but aliquid Christi, any thing of Christ, but I shall love and honour them, and esteem them as my fellow-servants and Brethren of the Church of God; remembering 'tis God that gives us our several Callings; and a Scavenger may honour God in his place, as well as a Minister in his.

Philip King of Macedon, being troubled with two dissolute Subjects, he made one to run out of the Kingdom, and the other to drive him; and so was shut of both. Authority hath wisely provided Banishment for some of your Sects; but I shall rather desire your Repentance. Onely adde not Obstinacy to your Folly, lest it prove your ruine. This is finis operis, the end of the work, though not finis operantis, the end you aym it: for as Piety hath the promise, and brings its reward with it; and though no man should recompence the good we do, yet doing good is recompence it self: So every evil work brings its punishment with it; and though no man should punish it, yet the evil we do is punishment it self.

Read all, before you censure; for one part helps to uphold the other, like stones in an Arch. If this little Tract cannot satisfie, yet you have references to learned men that will. All the imperfections, weakneses, &c. I own as mine; let not the Truth suffer for them.

Alterum ē Macedonia fugere
alterum persequi iussit.
Culpam pertinaciter tueri,
cu' pa est altera.

Job 31. 35, 36.
as Jerome said
to Austin:
Quod signum
est majoris
glorix, omnes
Hæretici re-
desistantur.

them. Consider, 'twas work redeemed from a double Calling, from
rest and Recreations. There is no man can judge so meanly of me,
my work and pains, but I shall desire to judge my self yet lower, as
knowing more by my self then he doth, or can; and though mine ad-
versary should write a book against me full of lyes and reproaches, yet
would I wear it as a Crown, in token of triumph; esteeming reproa-
ches for Christ greater riches then the treasure of the world.

To conclude, if any shall reap any satisfaction by this Tract, they
may accidentally thank you: if your Cause receive any hurt, you
may thank your selves, who called me to the work.

It hath cost me some pains and study: as Demosthenes said of his
Enthymems, they did olere lucernam; so doth this favour of some
reading: But so it may be useful to the Church of God, I have
enough, I have now used all means to do you good, by Preaching,
Praying, Disputing, and now by Writing; if none of these means
can reclaim you, but you will walk on in the by-paths of Seperation,
Anabaptism &c. yet I have discharged my duty; and my soul shall
weep in secret for your pride, mine eyes shall drop down tears. This
is the desire and resolution of

Your Friend and servant in the

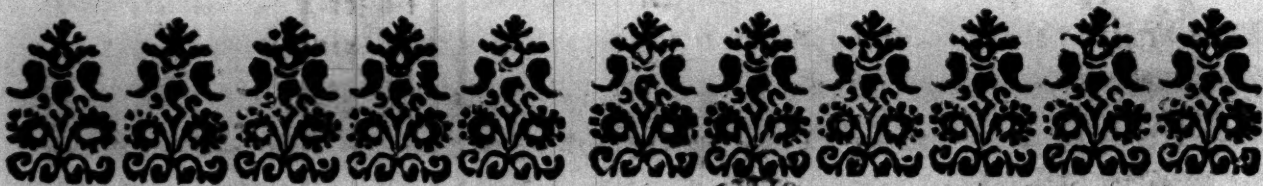
service of Christ,



THO. HALL.

A List of those Authors whose Works are cited
and made use of in this Treatise.

<p>A</p> <p>Abbot <i>against Separat.</i> <i>A Lapide.</i> Alsted. Ames. <i>Annotations on the Bible.</i> <i>Answer to Spencer.</i> <i>Antidote against Lay-preach.</i> Apollonius. Aretius. <i>Augustine de Hæres.</i></p>	<p>E.</p> <p>Edwards.</p> <p>F.</p> <p><i>Feild of the Church.</i></p> <p>G.</p> <p>Greenhill.</p> <p>H.</p> <p><i>Hall against Seperat.</i> <i>Harmony of Confessions.</i></p>	<p>Pager Perkins Piscator Prideaux.</p> <p>R.</p> <p>Rathband Ricraft Robinson Rollock Rutherford.</p>
<p>B.</p> <p>Ball. Baine. Bayly. Baxter. Bellarmine Bernard Bernard of Batcombe Beza Bowles Brinsly Bullinger Burges Byfield</p>	<p>J.</p> <p>Jacksons Johnsons Junius.</p> <p>L.</p> <p>Lavater Leigh. Dr. Love Sir H. Lynd.</p>	<p>S.</p> <p>Seaman Sleiden <i>Smith on the Creed.</i> Spanheim. <i>Simpson Hist.</i> <i>Synopsis purioris The.</i></p>
<p>C.</p> <p>Calvin Chemnitius Cheynel.</p>	<p>M.</p> <p>P. Martyr Mayer Morsey Dr. Morton Moulin Musculus.</p>	<p>T.</p> <p><i>Taylor on Tit.</i> <i>Thompson concio ad Cler.</i> Thorndike Topfel Trap.</p>
<p>D.</p> <p>Davenant De-Loque a Frenchman Dell Diodati Dithmar Dixon Doway Bible.</p>	<p>N.</p> <p>Nalton.</p> <p>O.</p> <p>Owen Oxford Account.</p> <p>P.</p> <p>Pareus.</p>	<p>V.</p> <p>Dr. Vines. <i>Vind. of Pres.</i> <i>byery.</i></p> <p>W.</p> <p>Willet. Workman.</p> <p>Z.</p> <p>Zanchy Zepper.</p>



Feb. 3. 1650.

IMPRIMATUR.

Edm. Calamy.





The *Thesis* discussed was this :

That Private persons (though they be gifted, yet) may not Preach in a constituted Church without a Call.

The * Arminians, Socinians, Anabaptists, Libertines, Separatists, &c. Affirm.

We, with all the Reformed Churches in Christendome, &c. Deny.

* Vide Socin. Tract. de Ecclesia.

Catech. Racovienf. c. 21.

Theop. Nicolaïd. in defens. Socin. cap. 7.

Robinson's Plea for prophesying.

Vide Rutherford. Due Right of Presbyt. p. 271 the 2. part.

Anabaptistæ omnes sumunt sibi prædicationis officium.

Gastius, p. 20.



IN the handling of this Controversie, I shal observe this Method.

1 I will briefly explain the Terms, as they lye in Order : I shal have occasion to enlarge upon them in the Answers.

2 I shal confirme the *Thesis* with divers Reasons and Arguments drawne from the Word of God.

3 I shal answer all those Objections which (in my little reading) I have met withall.

First, By *Private persons*, I meane such as the Apostle calls the *Flock*, the people of God, Hearers, such as must obey their Teachers in the Lord, &c.

The Scripture is cleare, that some in the Church are Superiours, some Inferiours ; some are as Eyes, some Ears, some Feet ; and as in the body

Natural, some members are for more honourable employment, some less honourable, but all useful in their proper places. This is fully set forth, 1 Cor. 12. from v. 4. to 30.

Vide Hom.

Disput p. 111.

Mr. Fry, though he approve not of this distinction, yet he useth it for distinction sake.

Fry ag. Clerg. p. 52.

a Tōv κληρῶν. b Prid. tascicul. controvers.

p. 217. & Junius contra Bell. de Cler. l. 2. c. 7.

Paul was a man of strong parts, great learning, and rare abilities, yet pleads his Call, Gal. 1. 1 Col. 1. 23. 25.

Apolloni. p. 76.

c Auctoritas.

E. 2. 1.

Vide Owen, Duty of Pastors and People, p. 49. &c.

These private persons we call (only for distinction sake) *Lay-men*, as being contra-distinct to Ministers and Preachers, who are *in* office: and if we thus use the term, not as opposed to Clergie, (for all the godly are called Gods Clergie, 1 Pet. 5. 3. Not lording it over Gods heritage, (a) or Clergy) God is their Lot and Portion, and the Church is his) but to Ministry, and to a man that is a Preacher in Office; so it cannot be offensive: for *Laicus* is only one *ἀνὸς τῶν* of the people. Hence a (b) learned man distinguisheth thus: 1. There is *Clerus Ecclesia*, & *Clerus Ecclesia*. *Clerus Ecclesia est sors Domini, quæ omnes includit fideles*, 1 Pet. 5. 3. Rev. 2. 6. 2. *Clerus Ecclesie sunt certæ inter fideles personæ segregatæ & legitimè vocatæ ad munus ministerii*; ut Act. 13. 2. Titus 1. 5.

Secondly, though gifted, (though excellently gifted, so that they excel many Ministers in Praying, Elocution, Learning, &c. and other abilities) yet without a Call they may not Preach, as wil appeare by the ensuing Discourse: for if bare gifts were sufficient to make a Minister, how many women in this Kingdom (who are forbidden preaching, yet) would be Preachers!

Two things are required in every Minister. 1. (c) Gifts, abilities and endowments both of Life and Learning, fit for so high and so holy a Calling. 2. Power and authority from the Church to exercise those Gifts. Gifts qualifie; but the Churches Ordination gives authority for execution. *Dona dant aptitudinem, Ecclesia verò executionem.*

But though gifted persons may not preach without a Call, yet they may and must use their gifts in their private Families, and for the good of their Brethren. I shew them how farre they may goe without offence.

1. They may and must read the Word to their families, because 'tis expressly commanded, Deut. 6. 6, 7, 8. 9. Gen. 18. 19. Col. 3. 16.

2. Privately and occasionally they may reprove an offending brother. This likewise is commanded, Levit. 19. 17. They must exhort, admonish, and comfort one another, Heb. 3. 13. 2 Thes. 3. 14, 15. Mal. 3. 16. Thus the righteous feed many, Prov. 20. 22. They must in all gentleness and meekness support the weak, and set him in joynt again that falls through infirmity, Gal. 6. 2. Job 2. 11. and instruct others, Acts 18. 26.

3. They must pray one for another, Jam. 5. 16. and may, as occasion

requires, adde private fasting in their families, *Esth.* 4. 16. *Nebem.* 1. 4. *Acts* 12. 12.

4 They may meet together to confer one with another, *Luke* 24. 14, 15.

5 They may examine and (d) try the Doctrine which they heare, provided it be done soberly in humility, and orderly. The *Bereans* are commended for this, *Act.* 17. 11.

6 Private persons must encourage each other to the publike worship of God, *Isa.* 2. 3.

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10. Not only men, but women also may instruct their families, catechize Children and Servants, yea, and performe other Family-duties, in case the Husband be absent, or not able, or not willing to discharge them, &c. And thus a *Priscilla*, in a private way, may communicate her knowledge to a learned *Apollos*; and as a very (e) Reverend Divine hath excellently set forth.

11. A private godly man, endowed with the knowledge of the Languages, Arts, &c. may, for the benefit of his family, give the sense of a Text, and interpret Scripture; yet may not take upon him the Function of Preaching without a Call. See this Case fully debated by that judicious Caluist.

Object. If private men may exhort, admonish, &c. then they may preach likewise.

Answer. *A non sequitur*; it doth not follow: for private exhortation is commanded to private persons, but Preaching is forbidden them.

2 There's a great difference between private Exhortation and Preaching, though materially they may be the same. e. g. The Pastor rebuketh Drunkenness as an Officer and publike Watch-man, *ex officio specialis delegationis*, authoritatively, by the power of the Keyes: but the private Christian rebuketh Drunkenness *ex communi officio charitatis*, privately and occasionally, without any Pastoral charge; not authoritatively, as one in Office. Thus the Watch-man giveth warning, the Common souldier doth the same; the School-master teacheth one lesson, the School fellow teacheth the same: the one, by virtue of his Office; the other, of common Charity. But the Pastor doth rebuke sine,

d A Synod is *Judex judicandus*; and Congregations are to examine with a judgement of discretion what is sent from them. Unusquisque in domo sua est Episcopus. Aug.

e M. Brinsley in his Looking-glasse for good women, p. 32.

D Hall, C. C. Dec. 3. Cal. 10.

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1 Col. 1. 23. 25.

Apolloni. p. 76.

c Aulus p. 146.

Exposit.

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not only out of common Charity, but by vertue of his Office ; not only privately, but publikely, by a Pastoral obligation. Thus we see both use their Gifts, but 'tis in their own Sphere : the Pastor publikely, as an Officer ; the private Christian in a private way of edification.

Object,
Yates Plea for
Propheſying.
pag. 71. 72.

Others object, That *many young Schollars, and some private men of ſingular abilities, that intend the Miniſtery, doe preach before Ordination.* So did the Sons of the Prophets, ſay they, 1 Sam. 19. 20. They likewiſe urge, 1 King. 20. 35. & 2 King. 2. 7. & 4. 1.

This block muſt be removed before I can proceed.

Anſw.

I anſwer, that your Argument is not *ad idem* : becauſe the ſons of the Prophets, and ſuch as are trained up for the Miniſtery, do preach, *ergo*, every gifted brother may preach ; it will not follow.

For, 1. Theſe young men and ſons of the Prophets are educated, fitted, and ſet apart for the Miniſtery, and ſo are in the way to the Miniſtery, and not altogether out of Office ; but may be ſaid to be Miniſters *vertu- aliter, inchoativè & diſpoſitivè, licèt non actualiter & realiter* ; as the ker- nel is ſaid to be a tree *potentia, licèt non actu*.

But it is not thus with Artificers, Naylor, Taylors, &c. they never were educated, fitted, or ſet apart for the Miniſtery, as theſe are ; there- fore they may not doe what theſe may doe.

Vide Rutherf.
Due Right of
Presbyt. p. 281.
and 305.

2 Their Preaching is for Preparation and Trial, *per modum probatio- nis*, as Probationers and Expectants ; and that before Paſtors and Elders, who can judge of their gifts, and muſt try before they truſt ; laying hands upon no man ſuddenly, but as the Apoſtle commands, 1 Tim. 3. 10. Let them firſt be *proved*, and then Miniſter : though we cannot expect per- fection, yet there muſt be ſome fit proportion for ſo great work, which conſiſts in three things : 1. In *Sanitate Doctrinae*. 2. In *Sanctitate vite*. 3. In *Facultate docendi*. His Doctrin muſt be ſound, his life holy, be- ſides a natural dexterity for Teaching. How can theſe be ſeen and known, but by Preaching ?

But the Preaching of Artificers, &c. is not for Trial ; for then they ſhould goe preach before Miniſters who can judge of their abilities ; but as Gifted Brethren they preach without a Call to giftleſſe perſons.

Thus I have ſhewed how far private perſons may goe, and have not willingly or wittingly concealed one tittle of their right : it wil be their wiſdome, ſo to uſe private duties, as that the publike be not hindered or neglected, and the Miniſtery in no wiſe ſlighted, as the Apoſtle excel- lently commands both, 1 Theſ. 5. 11, 12, 13. They muſt edifie one ano- ther, and prize their Miniſters.

Thirdly, The third terme to be explained, is, *Preaching*. And here we

we must distinguish, before we can define. Preaching may be taken, *Prius distinguendum, antequam definiendum: Qui bene distinguit, bene docet.* 1. Large'y, for any declaration of Gods Willdonie, Power, Goodnesse; and thus every creature may be called a Preacher: thus the Heavens Preach. *Psa. 19. 1. Cæli prædicant gloriam Dei.* Thus reading the Word may be called Preaching. But the question is not (as a f Reverend Divine wel observes, in that remarkable Sermon) whether reading in some sence may not be called preaching (taking preaching for any declaration of Gods truth:) but whether it be Ministerial preaching; whether when the Apostle saith, *He must divide Gods word aright*, he meaneth no more then to read: Whether when he saith, *Who is sufficient for these things!* he meaneth, who is able to read? When he saith, *Give thy selfe to study, that thy profiting may appear to all men*, he meaneth that all men may see thou reade'st better then thou did'st. Thus hee.

But take it strictly and properly, and then Preaching is thus defined. 'Tis an action of a Minister, soundly interpreting and opening the sence of Scripture by Scripture, in an authoritative way, applying it to the use of the hearers, by doctrine, Exhortation, Rebuke and Comfort. This is the duty and formal act of the Ministry; 'tis a Pastoral act, and is not common to every gifted Brother of the flock.

Fourthly, *In a constituted Church.* The Church must be considered under a double Notion.

1 There is *Ecclesia constituta*, a constituted, reformed, settled, planted Church: and here none may preach but such as are proved and authorized by the Presbytery, *1 Tim. 3. 10. and 4. 14. and 5. 22. and 2. 2, 3.* Where the Rule is set (as in our Church) there men must not flee to extraordinaries, but walke according to the ordinary Rule which God hath appointed.

2 There is *Ecclesia constituenda*, a Church to be planted, settled, constituted; as amongst Heathens, Turkes, Infidells: and here, where no Ordination can be had, gifted persons (in such extraordinary cases) may preach: That may be done in the infancy of a Church, which may not be suffered when the Church is growne to maturity: That may be suffered in the Planting of a Church, which may not be suffered when a Church is Planted, and the Rule set. A positive Law may yeeld in a case of Necessity, *Matth. 12. 3, 4. g* Where no Ministers can be had, there gifted men may preach: but in a settled Church, we must follow the ordinary way.

2 In a collapsed and corrupted state of the Church, when the ordinary way.

p. 132. *Pet. Mart. in 1 Cor. 16. p. 452. b.* *g* Laicus tractet spiritualia ex charitate & necessitate, deficiente Clerico, non ratione officii *Præd. falcicul. p. 217.*

nary.

Many Pastors are persecuted, banished, or slain, then God calls such as have gifts to supply that defect: but when the Church is settled and restored, then they must to the Rule. When there was no King in *Israel* every man did what seemed good in his own eyes; it doth not follow that therefore they might do so when they had a King.

Apollon. confiderat. c. 6. § 2. S. 4. h Mornay Du Plessis of the Church, ch. 12. p. 362, 363. &c. i A third way is not to be found in Scripture.

In a general disorder men respect not alwaies the formalities of Order
h saith the Noble *Mornay*.

Fifthly, *Without a Call*. No man may take this Office upon him without a Call, either ordinary or Extraordinary, i Mediate or Immediate.

I Some were called Extraordinarily and Immediately by God himself; as the Prophets, Apostles, and Evangelists: *Elisba* is called from the Plough, *Amos* from the Stals, the Apostles from their Nets. And of these under the New-Testament, there are three sorts.

Vide Leigh on Rom. 12. 6,

I. Apostles: These were called by Christ immediately and extraordinarily, and they shewed it by their extraordinary gifts and abilities with which Christ endowed them. They were universal Ministers, appointed by Christ to preach the Word thorow the world: they were twelve especially: their Office was Temporary, being ordained for the propagation of the Gospel. These are now ceased.

II. Prophets: These had a gift of fore-telling things to come; as *Agabus* fore-tels a famine, *Act. 11. 28.* and the four daughters of *Philip*, *Act 21. 9.*

2 In those times they had a singular gift and faculty in expounding, and interpreting propheticall Scripture, in opening hard places, and fitly applying to their hearers for their edification.

3 They were endowed with Languages, because the Church was to be gathered out of all Nations. These were temporary and to indure only for that time.

III. Evangelists, who were Coadjutors and Helpers of the Apostles in preaching the Gospel, and for the most part did attend on them, and watered what they had planted; they were of two sorts. 1. Some were called immediately, as *Philip*, who was called by the instinct of the Spirit, *Act. 8. 39, 40.* 2 Others were called by the Apostles; as *Timothy*, *Titus*, *Marke*, *Tychicus*, *Sylvanus*. These latter were most frequent, yet were but Temporary.

Those Ministers which are ordinary and perpetual, are of two sorts; Pastors and Teachers. 1. Pastors, to see to the manners of the Flock, to preach the Gospel, deliver the Sacraments, direct them in their practice. See their duty, *Act. 20. 1 Tim. 3. 2 Pet. 5. 2, 3.* 2. Teachers and
Doctors,

Doctors, whose Office is plainly and soundly to expound the Scriptures, that the people might have the right sense and understanding of them: and being indued with Tongues, Arts, and Sciences, they are to clear the Truth from corruptions of Heretickes. That these are two distinct Officers, is cleare from *Romans 12.4.8.* He that teacheth, let him waite on teaching; and he that exhorteth, on exhortation; which argueth a difference of their functions, by the distinctions of their proper actions.

These Officers are called by ordinary means, and endowed with ordinary gifts, and must indure in the Church to the *end of the world, Mat. 28.20. Ephe/4.13.* Til the house be built and finished, the workmen are not dismissed; til all the Saints be gathered, the Ministry cannot cease. Many are affraid the Ministry will bee rooted up: let Pastors and People do their duty, / and then their turning of things upside downe shal be but as the Potters clay.

Now if our Gifted Brethren are called, then tis either Ordinarily or Extraordinarily. If extraordinarily, then they are either Apostles, Prophets, or Evangelists: but these were temporary and are ceased. If Ordinarily, then they are either Pastors or Teachers: if so, then they are men in Office; but that themselves deny: for they say they preach not as Officers, but as Gifted Brethren, &c. This is such a Preacher as we never read of in al the Book of God, as I shal (God willing) make cleare by the ensuing Arguments,

The summe of them all is thus much: That a man out of Office, though endowed with Gifts, yet cannot authoritatively expound the Scripture, and apply it to the people, in a settled, constituted Church, without an external Cal of the Church, authorizing and enabling him therunto.

Vide Cottons way of the Churches, p. 11, 12. he speaks fully to this point. And Zanchy on Eph. 4. 11. k Thus Mr. Fry is deceived, who judges by many probable signes, that our Kingdom is even at an end. Fry, on the Clergy, p. 50. and our interest is dying, p. 60. l Isa. 29. 15, 16. 17. out of which the Lord will frame a vessel of honor to himself.

The Arguments against the Preaching of Gifted Brethren.

The first Argument.

A Damno.

If God were angry with those in the time of the Law that did usurp the Priests Office, then he (being JEHOVAH, the same for ever) will be angry with those in the time of the Gospel that do usurp the Ministers Office?

But God was angry with those in the time of the Law that did usurpe the Priests Office:

Ergo, He will be angry with those in the Gospel that do usurp the Ministers Office.

The

The Major is cleare from the Immutability of Gods nature, *Heb. 13.8* He is the same yesterday, &c. Look what sin he hated formerly, the same he hates still.

The Minor I proved by Induction thus :

2 Sam. 6. 6, 7.

1. The Lord was angry with *Uzzab*, and smote him dead for meddling with the Arke, which none might touch but the Priests, *Numb. 4. 15.*

1 Sam. 13. 12,

13. Saul will offer Sacrifice : the worke was good in it self; but in Saul, who had no call to it, 'twas impious and unlawfull.

Uzzab's intention was good, (*viz.*) to stay the Arke from falling; for the Oxen stumbled and shooke it : *Uzzab* layes hold on it, for feare it should have fallen. (He had better have ventured the Falling, then the Fingering of the Arke.) For this, the Lord strikes him dead in the place. A notable example of Gods displeasure against those that transgresse the bounds of their Callings. As our Saviour saith to Apostates, *Remember Lots Wife* : so I say to all usurpers and intruders into the Ministers Office, Remember, Oh remember *Uzzab*! His rashnesse was his ruine; and his presumption (though 'tis conceived he might be a good man, and did not intend any ill, yet) in usurping the Priests office, 'twas his death : for, to make an action Morally good, these Circumstances must be observed : *Rectus, Recta, Rectè.*

1 The person must be *Rectus*, truly Godly.

2 He must doe *Recta*, such acts as be agreeable to the Rule.

3 He must doe them *Rectè*, in a right manner : and here *Uzzab*, with our Gifted Brethren, fail.

That of the Schoolmen holds here. *Quod intrinsicè & ex natura sua malum est, nunquam bene fieri potest, etiamsi sit ob bonum finem, ut furari, mentiri. Requæ circumstantiæ extrinsicæ & accidentales non mutant intrinsicam rei naturam & essentiam.*

2 Chron. 26.

16. to 20.

The Lord smote *Uzziah* the King with a Leprosie, for presuming to burne Incense in the Temple, which belonged to the Priests, and was their Office.

This presumption was not ended with Korah and his company :

we see the practise of it in the present ages, among the people of several sects,

taking upon them the preaching of the Word, and ministration of the Sacraments, and the exercise of Ecclesiasticall Discipline, which belongeth not to them. Large Annot. on the Bible.

3. But most remarkable is Gods hand on *Korah, Dathan, and Abiram*, *Numb. 16. 3. to 39.* who thrust themselves into the Priests Office, and would offer Incense themselves, and that upon this ground, because all the Congregation was holy : *ver. 3. Yee take too much upon you, seeing all the Congregation are holy, every one of them, &c.* and therefore they may approach unto God, and offer their sacrifices themselves : and just like many amongst us, that cry up the Saints; The people are holy, and the Lord is amongst them; and therefore,

why may not they preach as well as these black-coats? &c.

But remember the end of these men, who thought to Level both Magistracy and Ministry, v. 10. 13. and cryed down *Moses* and *Aaron*; the Lord shewed a dreadful Judgement on them and their consorts; Why? *ver. 40. To be a memorial to the Children of Israel, that no stranger, which is not of the seed of Aaron, come neer to offer incense before the Lord, that he be not as Korah and his company.* 'Tis dangerous for men to preach without a Call; and 'tis dangerous for people to heare such: by so doing, you give a tacite and interpretive approbation of their exorbitancies, and so make your selves accessary to their sin. Not onely *Korah*, but his companions perish with him: the earth it selfe, as not able, or not willing to beare so great an evil, (as this rent, division, and separation was) cleaves a sunder, (one division punished with another) and swallows up some of the authours of it; fire from Heaven consuming the residue. Never such a Judgement doe we read of in all the Scriptures executed upon any sinne, as this. 'Tis the observation of a Pious and judicious Divine of our age, in an excellent Tract against Separation, That private persons may become accessary not only by yeelding Maintenance or Countenance; but even by affording their presence, in an ordinary and constant way, at such meetings, where by the open profession and practise of Separation, there is a flag of defiance held forth to the rest of the Churches.

By this most famous Schism, and terrible punishment thereof, al are warned to keep Order, Unity and peace within the Church of God, and in no wise to communicate with Hereticks or Schismatics, in the act of Heresie or Schism.
Dorway Annot.
Mr. J. Brinsley.
The arraignment of Schism. p. 55

I come now to the Answer which the Gifted Brethren (as they call themselves) gave to this Argument.

First, I called for the Naylor, a publike preacher, with whom I had an open Challenge before a full Congregation, to dispute and defend what I had delivered against private Persons publike Preaching. I mention this the rather, that the world may see I take no pleasure in disputes of this Nature; but was constrained to defend the truth I taught.) But not a word of answer could I get from the Naylor, with all my Hammering; (*hic nec μδ nec xδ quidem ad rem*;) he was even as dumbe and deafe as a door nayle: So we left him to his Anvile, as being fitter for that then the Pulpit.

But they had gained an *Achilles*, T. P. and he, as soon as ever he heard of a Syllogism, cries out, *No Syllogisms, we no Logick.*

I Replyed, that Logick was nothing but Reason brought into Method and Form, and therefore he could not with Reason deny it.

At last, after a many dark speeches, and (m) cloudy words, little or none. In fruticoso gaudet auceps, Piscator in turbido, fur in tenebris. Verborum ambiguate & obscuris in volucris sese occultant, ne foeditas eorum appareat. *Calvin advers. Libertinos.*

m Pro thesauro carpones, pro Junone Nubem.

thing to the purpose, (as the man that was shearing his Hoggs, complained, there was a great Cry, but a little Wool) he granted this First Argument, and acknowledged its truth. Then I proceed to a Second.

The second Argument.

2. A Vocatione
& Missione.

If none may preach but such as are sent, then every Gifted Brother may not preach.

But none may preach but such as are sent :

Ergo, every Gifted Brother may not preach.

The Minor was denied : Men might preach, though they were not sent.

Hinc pater, ne-
minem esse au-
diendum, nisi
legitimè mit-
tatur ad prædi-
candum à De-
A. Lap.

Smith on the
Creed, p. 342.

D. Vines Scrm.
against Heresies,
on 2 Pet. 2. 1.
p. 9, 10, &c.
Non de fa-
cto, sed de jure.

Calv. Instit. l. 4.
c. 3. S. 10, 11.
Bowl's Pastor
Evang. p. 1.
& 81.

Hom. Disput.
p. 112.

o Zanchy in 4
Præcept.

p. 652

Ames Medul.

l. 1. cap. 53.

I proved the contrary, from *Rom. 10. 15. How shall they preach, except they be sent?* The Interrogation is a strong Negation : *q. d.* They cannot preach authoritatively, without a Mission and Commission from God. Well they may preach as Usurpers, but not as God's Ambassadors. Hence the Lord so often reproves them for Impostors and False Prophets, that preach without authority and sending, *Jer. 14. 14.* and *23. 21.* and *27. 15. I have not sent these Prophets, yet they run; I have not spoken to them, yet they prophesied.* So that he is not onely a False Prophet that teacheth Lyes, but he also that teacheth without a Commission or Calling, (as a judicious Divine wel observes) *sive vera prædicet, sive falsa*; whether he preach true or false. The Question is not (n) *what he teacheth*, but *by what warrant* : it's no asking what they teach, since they have no Calling to teach. Faith commeth by hearing a *sent* Preacher, and not an Intruder : and therefore *Isaiab* (Chap. 6. 8.) wil not stirre til God give him a Commission, and bid him *Goe*. *Paul* doth not preach til Christ bid him *Arise and Goe*, *Act. 9.* The Father thrusts forth Labourers *Matth. 9. 38.* The Son gives Pastors and Teachers, *Eph. 4. 11.* and the Holy Ghost makes them Overseers, *Act. 13. 3, 4.* and *20. 28.*

Great is the presumption of those who are self-called, and make themselves preachers : those are bolder then (o) the Priests and Prophets in the Old Testament, or Christ and his Apostles in the New Testament ; who never preached til they were sent.

This Mission implies three things. 1. Election by the Church, 2. Probation and Examination by the Presbytery, (for, *the spirit of the Prophets is subject to the Prophets*) whether sound in Doctrine, of godly Life, and apt to teach, *1 Tim. 3. 2, 3, 10.* 3. A Separation.

Separation by Ordination of the Presbytery, when by the Word, and Prayer, and Imposition of hands, he hath power given him to preach the Word, and administer the Sacraments, *Acts* 13. 1, 2. and 14. 23. *1 Tim.* 4. 14. *Tit.* 1. 5. So that a Divine Call or Mission to preach, must precede Preaching: for none can preach savingly, with a good conscience, and hope of success, unlesse Divinely sent and called.

Object. There is one great Objection lieth against this Truth, viz. That *Gifting is Sending: all gifted persons are sent, Gifts being the seale of Mission. Preaching is not so much an act of Office, as of Gifts. Gifts, and Talents carry with them Letters Patents of Commission to trade with them, &c.*

Answer. Gifts are one thing, and Sending is another: there are thousands in the Kingdome which are gifted; yet may not, dare not Preach; Preaching being a formal act of Pastors who are sent, *Rom.* 10. 14, 15. None may preach (though singularly gifted) in a constituted Church without authoritative sending. *Barnabas* and *Saul* had singular gifts, yet must be ordained notwithstanding, *Acts* 13. 1, 2.

And if bare Gifts be a sufficient Call, it must of necessity follow, that all that have gifts are called to preach: then gifted Boyes must preach; as the little *Gifted Boy* now at *Stafford* preacheth Universal Redemption against the baptizing of Infants, &c. for now they begin to boast, that *out of the mouthes of babes and sucklings their foes shall be confounded.* 2. Then gifted women, who have better gifts then many of these Preachers, must also preach (as some of them hold and (p) practise) though the Apostle permit not a woman to speake in the Church, but to keep silence.

There is one place which fully cleares this scruple, *Matth.* 10. 1. 5. where Christ distinguisheth Gifting of men, from Authoritative Sending. Ver. 1. he gifts them; Ver. 5. he sends them, and gives them their Commission, *Goe.* We may not confound what the Word distinguisheth.

Briefly, there are two things that must concur to the making of a Minister.

First, Gifts, abilities, and qualifications both of Life and Learning, fit for so high and holy a Calling: and these consist of many branches, as a learned Divine of our age wel observes. * *Opus est hic intellectu quam verborum quam rerum; apus est iudicio, quod abstrusa eruat* preach and baptize; as *Smiths, Taylors, Shoo-makers, Pedlers, Weavers, &c.* there are also some women-preachers in our times, who keep constant Lectures, preaching weekly to many men and women, both in *Lincolnshire* and *London, &c.* * *Frid. Ser. Lat. p. 29.*

'Tis not a mans able parts which makes him the Steward of any of your houses, but your committing the Keys into his hand. Not Abilities, but a Commission, make an Ambassadors Dr. Vines.

Vide *Rutherford. Due Right of Presbyt. p. 269. and 273, 274, 275.*

Antidote against Lay-preaching, p. 18.

p Edwards Gangrana, Part 1. p. 29. Among

all the confusion and disorder in Church-masters, both of Opinions and Practices, all sorts of Mechanicks taking upon them to

Bernard against
Separation, p.
132.

Perkins Treat.
of calling, p.
760. &c.

Vide Antidote
against Lay-
preaching. p. 12.
13. &c. Ames
C.C. 1.4.c. 25.
Quest. 2.

q. Id tantum
possumus, quod
jure possumus
To teach in the
Church, is an act
of power and
authority.

Antidote against
Lay-preaching.
p. 15, 16.

Frid. Orat. 8.

1 Alterius esse
non sunt nisi
diabol, quæ
Dei non sunt.
Tert.

1 Dr. Vines Ser.
on 1 Pet. 2. 1.
p. 11. &c.

1 The very hav.
ing of learning
either acquired-
ly or inspired,
is not sufficient
to authorize
preaching with-
out a special cal.

Antid. ag. Lay-
preaching. p. 22

&c. Though thou be able to teach thy brother, and thy brother thee, yet neither of you ought Ministerially to

do so, till thereunto you have (as the Apostles) a special cal. Idem ibid.

obscura illustret, ambigua distinguat, diversa conferat, hyperbata (si tulerit occasio) disponat, & reponat ordinatâ serie. Requiritur demum memoria & lingua, jugi excitata praxi ut præcepta retineantur, & efferantur in bonum publicum. Ista perficiunt constans lectio, peretrens meditatio, fida & tempestiva collatio.

Thus you see there are more Gifts required in a Minister then the world dreames of; as Arts, Sciences; Latine, Greek, Hebrew; Reading, Meditation, Conference, utterance, Memory, &c. besides Temperance, Humility, Piety, Gravity, Mortification, Self-denyall in many lawful liberties which others may take, &c.

Secondly, He must have power and *q* authority given him from the Presbytery to exercise those Gifts: he must not run before he is sent, but must have an Outward Call as well as an Inward, 1 Tim. 4. 14. Christ himselfe was sent, and he sent his disciples John 20. 21, 22, 23. *As my Father hath sent mee, so send I you.* These mysteries must be committed onely to faithful men, who are able to teach others, 2 Tim. 2. 2. they must be Scribes instructed for the Kingdome of God, &c. Matthew 13. 52. *Elle, as one wel observes, In tam præposterâ discipline ruinâ tot essent sensus, quot capita, tot dissensus, quot sensus, & plures procul dubio Prædicantes loquacissimi, quàm Auditores humanissimi.*

All Preachers are sent either by God, or by the Devil: they that cannot prove their Cal from God, may know who sends them. 1 Tertulian shal tel them, What is not of God comes from the Devill. I shall conclude this point with the words of a s Reverend and Learned man. "It hath been generally received in the Church, that both Matter and Forme, Mission and Vision, Gifts and Calling, must concur to the constitution of him who exercises a publick Ministry. For even our Lord Jesus Christ, in whom all fulnesse dwels, glorified not himselfe to be made a High-Priest, but was t called of God as Aaron was, Heb. 5. 4 5. And the rule is there given, that no man takes *τὸν νῦν*, an having of learning nout or office to himselfe, whatsoever be his parts or abilities. And the Apostle saith not. *How shall they κηρύττω*, publicly preach the Word, without gifts and abilities? but, except they be sent, Rom. 10. 15. It must not be denyed, but that every member in the body hath *ἰδίαν ἀρχὴν*, his proper office, Rom. 12. 4, 5. whereby it may contribute to the good and edification of the whole. The Word of God that dwells in any, ought to diffuse it selfe for the benefit of others, in their families, re-

lations, and conversations. The talent which God hath given to every one, is to be put forth to use. The Samaritane-woman may call out her neighbours to Christ, and the Shepherds may spread abroad what they have heard of him, though they be but shepherds, and neither Priests Bell.de Eccles. nor Levites; but every star in his owne Orb or Sphere. *Diversa est ratio membri & instrumenti publici*; there's a difference between a private member of the Church, and a publike instrument: For all the Freemen of this City or Corporation are not Aldermen: and the edification of the body by Ministers, and by membership, are plainly distinguisht, *Ephes. 4. 11. & 16.*

If every *Phaeton* that thinkes himself able, may drive the Chariot of the Sun, no wonder if the world be set on fire. I should not doubt to say, that as in some cases, *Omnis homo miles*; against a sudden assaulter or invader, every man is a souldier: so, as the case may be, *Omnis Christianus Evangelista*; every Christian is an Evangelist; as *Edesius* and *Frumentius* publisht the Gospel to the *Indies*, and the woman to the *Iberians*; as the Ecclesiastical History reporteth, &c. Thus he.

'Tis for Wolves and false Prophets to be self-called, and to come of their owne accord: True Prophets are alwayes sent; as *Moses*, *Isaiab*, *Amos*, the Levites, Christ and his Apostles, &c. but false ones (1) *Come*; *Al that come before me &c.* *John 20.8.*

But what said the Gifted Brother to this Argument? *Alum silentium*! not a word; the brightnesse of this truth shone so strongly in his face, that he was fain to Face about, and desire of the (u) Reverend Moderator, that he might first urge his own Arguments, and I should have liberty to urge mine after; which being granted him, *e postico discedit*, having finish'd his own Arguments, he never staid to heare mine, but left his followers (of which we had more then a good many) to shift for themselves, &c.

Goliath being non-plust, vanquisht and fled, I set upon the multitude, and with this following Argument Routed them all.

The third Argument.

If all that have gifts may preach, then all that have gifts may Baptize.

But all that have gifts (say you) may Preach:

Ergo, All that have gifts may Baptize.

Here the gifted Brethren (for I know not what else to call them: should I call them Lay-preachers, it may be twould be offensive:) denied the sequel of the major: For though private persons might preach

as gifted men, yet none might Baptize but Officers. And herein they agree with Mr. *Robinson* and the Independents, who confesse, that none may Baptize but men in Office.

To this I replied thus,

What Christ hath joyned together none may separate.

But Christ hath joyned Preaching and Baptizing :

Therefore none may separate them.

He that hath the power of Preaching, to him Christ hath given the power of Baptizing.

Q. But where say they, do you prove this ?

A. I answer, *Matth. 28. 19. Go, Preach and Baptize*, where, that Christ speakes not onely to the Apostles, but also to all ordinary Pastors, their successors, is clear, *verse 30. Lo, I am with you, &c.* He speaks it to such Officers as were to remaine in the Church to the end of the world.

Here I called againe for an answer ; but the gifted Brethren wanted the gift : They were like men in a Net ; they could neither go forward nor backward, but like *Cuckowes* they still sung one and the same song, *viz. Though they might Preach as gifted Brethren, yet none but men in Office might Baptize.*

I Replied, If they had power to do the one, they had power to do the other ; which I proved thus.

Those that have power to do the greater work, have power to do the lesse. Preaching is the great work, and Baptizing the lesse. Here the Apostle prefers Preaching before Baptism, *1 Cor. 1. 17. Christ sent me not to Baptize, but to preach the Gospell*, (i.e.) comparatively ; not so much to Baptize, as to Preach.

Now if none may Baptize without a Cal, then, *à fortiori*, it concludes more strongly that none may Preach without a Cal : If I may not do the lesse without a Cal, surely I may not do the greater uncalled.

2 See what absurdities follow this absurd Tenent : For, if men may Preach without a Call, then they may Baptize without a Call ; and if they may Baptize, they may deliver the Lords Supper, and Church censures, &c.

Then gifted Boyes, and gifted Women, and gifted Midwives, may Preach and Baptize ; and if all gifted persons be sent, it will necessarily follow.

I proceed now to those Arguments which I could not prosecute in publike for want of time, and by reason of a Tumult.

Divino præcepto intonante, obediendum est non disputandum. *Aug. Carsons Keyes, p. 20. c. 5. And his way of the Churches in New-England, c. 4. l. 2. p. 67.*

This a harder work to Preach, then to Baptize Infants.

W Vide p. 17. x Mihi est cor. di Aug. illud, statui nihil de hac re agere cum Antagonistis nisi per litteras ubi nullo tumultus. Aug.

The fourth Argument.

A. pari.

If no Priest or Prophet might offer Sacrifice under the Law without a Call, then (*à fortiori*) none may preach the Word, or deliver the Sacrament under the Gospel without a Call.

But no man might offer Sacrifice under the Law without a Call:

Ergo.

That no man might offer Sacrifice under the Law but a Priest, and one *Vide Willet* in Office, is cleare, *Exod.* 28. 1. *Numb.* 18. 22, 23. the *Levites*, not *Levit.* 8. Doct. *the Children of Israel*, must doe the service of the Tabernacle. And 3. p. 142. *2 Chron.* 23. 13. for a man not in office to have offered Sacrifice, had *Lev.* 8. 31, 33. been death. God is the same still, and hates presumption now, as much *V. Prid. Orat.* as ever: and though he punish not with such visible external judgements *8. totaliter.* as he did under the Law, as stoning, &c. yet he punisheth with spiritual *Synopsis Puri-* judgements, which are sorer; as Pride, Self-confidence, Apostacie, strong *or is Theo. p.* delusions, the stone in the heart, &c. *563.*

2. Preaching is as great a work, if not a greater, then Sacrificing; and the Sacraments of the New Testament, more excellent then the Sacrifices of the Old: hence (y) *Matth.* 11. 11. Christ prefers the least Minister of the Gospel before *Jobn*, because he preach'd Christ more fully, more clearly then he did. And if neither Christ nor *Aaron*, (who were so richly gifted) would take upon them the Priesthood without a Call, *y A Rule. Mi-* *Heb.* 5. 4, 5. No man taketh this honour to himselfe, but he that is *nimum maxi-* called of God, as *Aaron* was: so Christ glorified not himselfe to be made *mi, majus est* an High-Priest, but his Father calls him; he did not call himselfe: How *maximo mi-* great then is the rashnesse and presumption of those who fraudulently and *nimi.* violently assume this Office to themselves, without an ordinary Call! It's *Aaron was not* a note of a False Prophet, and a Wolfe, he comes without a Call, *only gifted in-* *Acts* 20. 29. Many creep into the Ministry at some window or back-doores, *wardly, but sepa-* like a thief; as *Jude* (ver. 4.) complaines of some that were (z) crept in *rated and called* amongst them: and *2 Tim.* 3. 6. Of this sort are they that C R E E P *outwardly.* into houses, and lead captive silly women, &c. We have many Sects now abroad; Ranters, Seekers, Shakers, Quakers, and now Creepers, such as creep into Pulpits, and creep to Conventicles, deceiving others, *a The dignity of* and being deceived themselves. From such turne away. (a) A true *a Minister stands* Minister preacheth in God's Name, by vertue of a Call from God: he *in three things:* dares not teach without it. Hence *Paul*, to shew the truth of his Apo- *1. that he's Gods* *Ambassadour:* *2. that by his commission he is sent to Gods people, who are the only worthies of the world:* *3. that a great part* of the efficacy of the Word rests by Gods appointment upon him and his Office. *Byfield, in Col. 1.* *fleship,*

fleshship, and that he was no Impostor, oft mentioneth his Call, *Gal. 1. 1. Col. 1. 23, 25.*

There are many Reasons to convince men of the necessity of a Call to this sacred Function.

Ames C.C. 14.

c. 25. Q. 7. S. 4.

m. hi p. 215.

To preach is the duty of a publike

Officer, not of a

gifted Brother,

'Tis meer usur-

pation to take up

a publick Office,

not being an Of-

ficer.

Ut qui se abq;

vocatione gerit

pro legato ad

principem, pro

impostore ha-

betur: Ita qui

se abique voc-

tione in sacra

ingerit, impo-

stor est, imo fur

& latro.

Joh. 10. 8. Par.

b Bur H. 1. 1.

p. 9. 10.

Magna semper

fecerunt, qui

1. *Reas.* Without it, all their Preaching and Baptizing is a meere Nullity: As a man that usurpes the office of an Ambassadour without the Princes Commission, (though haply he may deliver his minde better then a reall Ambassadour, yet) he declares but his owne fancies, and not the Princes minde; and so not only loseth his labour, but also endangereth his neck for his presumption. He cannot speake as from God, because he hath no Call or Authority from him so to doe.

2. He can expect no Successe, because he is not in Gods way: God wil be found of us onely in his owne way, and there he wil protect us, *Psal. 91.* Such as have a Call from God, may expect his blessing, assistance, and deliverance: and this sweetens all out sufferings. That we are in Gods way. The knowledge of a Call to a worke, wil help a man thorow the difficulties of the work, (as a (b) sweet Divine observes:) to such that text is full of encouragement, *Isa. 42. 6. I the Lord have called thee in righteousness.* What followes? *I will hold thy hand, and will keep thee, &c.*

3. People cannot heare such a one with comfort and profit if they be not perswaded that God hath sent him, *Rom. 10. 14.* Such as chuse and call themselves, labour in vaine, because they have no promise of a blessing from God: He may justly say to them, Let him that sent you, protect you; let him that called you, blesse your labours. To this agrees that of the learned *Bucan.* A Call (saith he) to the Ministry is very necessary, 1. In respect of Gods glory; 2. The honour of the Ministry: 3. for the peace and comfort of the conscience of the Ministers themselves: 4. That the people may know they have lawful Ministers, and so may obey their Ministry, &c.

4. God wil have all things done according to that Rule and Order which himselfe hath prescribed. Now Gods Method and Order is this:

1. To call and separate men for the Ministry. 2. And then Preach. The principal Call is from God; the manifestation and declaration of it is from the Church: and such are said to be made by the Holy Ghost, though men ordaine them, *Acts 20. 28.* and if upon trial they approve of thee, and bid thee Go, tis as effectual a Call, as if God from heaven should call thee. As one of your owne sayes of the Ministry, He that pretends to be taught without the Word, is not taught of God, but of the Devil: So he that pretends he is called of God, without and against the

the Rule of the Word, is not called of God, but of the Devil. True, many in our dayes boast of the Spirit; it moves them, it calls them, *Jude 19.*

You have two notes of such as have not the Spirit: They are, 1. Separatists, dividing and separating themselves from the true Church of Christ, renouncing their Communion, forsaking their Assemblies like Apostates, and so cast off publick Ordinances. *Amos 5. Corret segregantes se- ipsos ab eccle- sia & coetu fi- delium. A Lep.*

2 Sensualists, following the dictates of corrupt nature and carnal reason, forsaking their Callings, and giving themselves up to idlenesse, ease, and carnal delights, &c. These have not the Spirit, unlesse it be the spirit of delusion.

The fifth Argument.

Ab absurdo.

From the Absurdities which would follow, if this were once granted; though I should be loath to dispute with these men from such a Topick: for they are men of large swallows, and surpasse the man I have read of, *Qui toto devorato Bove defecit; in cauda;* who having swallowed an Ox: could not get down the tail: but these men wil swallow head, horns, and tail, skin and bones, and yet make no bones on't. Arminianism, Socinianism, Anabaptism, &c. all goes down be it never so rotten. Yet I shal take a little pains (if it may be) to convince them.

1 *Absurdity.* If bare gifts be a sufficient Call to an Office, this would confound all Callings and Societies. For then *Samuel*, who had a Physical and natural power to kil *Agag*, had a sufficient call to authorize him to kil him. Then an ability to discharge the Office of the high Priest in a man of the Tribe of *Judab*, were a good Call for one so gifted to thrust himselfe into *Aarons* chair, which God tyed only to *Levies* Tribe. *Vide Ruthers. Duc Right of Presbyr. p. 275.*

Then every Souldier that hath a Commanders gift, may be a Commander, and a General without a Call. Then he that hath gifts for Magistracy, may be a Magistrate, and execute justice on malefactors without a Call. Then a Lawyer having a Judges gift, may step up into the Judges seat, and sentence men without a Call. And he that hath gifts to be a Parliament-man, may be a Parliament-man without a Call, &c. *Et sic in infinitum.* Then farewell Magistrates, Ministers, Judges, Parliaments, &c. If every man may execute these Offices without a Call, what need we any of them? *Austin* writing upon *Jobn*, tels a story of a certaine man that was of an opinion, that the Devil did make the Fly, and not God; saith one to him, If the Devil made Flyes, then the Devil made Worms, and God did not make them; for they are living creatures as wel as Worms. True, said he, the Devil did make Worms. *Concesso uno absurdo, consequentur mille. Error is prolific: grant one, and the Devil will lead you to a thousand; open but one gap in the hedge, and way is made for all the wilde beasts to enter, &c.*

But, said the other, If the Devil did make Worms, then he made Birds, Beasts, Man. He granted all. Thus, saith *Austin*, by denying God in the Fly, he came to deny God in Man, and to deny the whole Creation.

2 Then every Gifted Boy, and every Gifted Woman, should be Preachers.

3 Then all that have Gifts to Baptize, and deliver the Lords Supper, may Baptize and deliver the Lords Supper.

4 This would open a flood-gate to all Errors, Heresies, and Blaſphemies : For in the Scriptures *are many things hard to be understood, which many wrest* (for want of judgement) *to their owne destruction.* We have had woful experience of this, since Artificers, Souldiers, Women, &c. have turned Preachers. I never heard but one of this New Tribe of *Gad*, and that was a Souldier, Lieutenant *Phelps* (as I remember he call'd himselfe) a Dipper, &c. (for I never yet knew the man that had but one Error.) His Sermon was as full of errors, as a Dogge is full of Fleas : Universal Redemption, Free-wil, Dipping, against Baptizing, &c.

5 Then all vain-glorious Hypocrites (who think they have gifts beyond all others) would turne Preachers : the emptiest barrells make the lowest sound, the worst metal the greatest noise, and the lightest ears of Corn hold their heads highest.

6 Then the Church, which is Christs mystical Body, would be monstrous, all Eye, all Ear, all Head : contrary to that of the Apostle, who tells us the Church is not *one* member but *many*, 1 Cor. 12. 14, 15. &c. And v. 28, 29. *Christ hath set some (not all) in the Church Apostles.* And then asketh the Question, *Are all Apostles? Are all Prophets? &c.* The Interrogation is a strong Negation.

7 If this be tolerated, it will make both Ministers and Ministry contemptible, both the Preaching and the Preachers vile. 'Twas *Jeroboams* sin, 1 King. 13. 33. *He made of the lowest of the people Priests of the High-places : whosoever would, be consecrated him, and he became a Priest.* But marke what followes, v. 34. *This thing became sinne to the house of Jeroboam, even to destroy it, and cut it off from the face of the earth.*

The toleration of such Irregularities, is not so small an Errour as some imagine.

The sixth Argument.

Every Preacher must be able (in some good measure above ordinary Christians) not only to divide the Word aright, (2 Tim. 2. 15.) soundly.

foundly to interpret and give the true sence and meaning, applying the same to edification: But he must be able also to convince gain-sayers, as *Tit. 1. 9.* Mal. 2. 7.
Mat. 13. 52.
A&. 18. 24, 25.

But every Gifted Tradesman, Naylor, Taylor, &c. is not able to divide the Word aright, nor to convince a learned adversary and gain-sayer:

Ergo,

The Major is clear of it selfe.

The Minor I prove thus:

Those that want learning both Humaine and Divine, cannot be sound Interpreters, nor solid Disputants.

But most of our Gifted Artificers want Learning both Humaine and Divine:

Ergo.

Obj. *We have the Translations (say they) and by them we can help our selves.*

A. Translations are excellent helps; yet in regard of the Emphasis and fulnesse of the Original, we may say as the Queen of *Sbeba* did to *Solomon*, That which shee heard was nothing to the glory which she saw. Then came in errour and superstition, when it was Heresie, or at least suspicion of it, to understand the Greeke and Hebrew. What miserable wrackings and rentings of Texts have come into the world, through ignorance and want of understanding the Languages, not onely in the latter, but especially in former times, is fully declared by that Learned Casuist. I shall only adde the Fryar that would prove God made ten Worlds, from the words of Christ, *Annon decem facti sunt mundi?* and he that would prove that *Melchizedeke* offered Salt with Bread, because he read in the Text, *Rex Salem*, (i. e.) King of Peace, were Sir *John Lack-Latines.* Mr. Ant. Burges Sermon on Mark 1. p. 18. "Dulcius ex ipso fonte libuntur aquae. Workman against Lay preachers. p. 21, 22. d Dr. Hal Cases of conscience. Ca. 10. Dec. 3. p. 351. to 371.

I would willingly know of such as contemne humane Learning and the Languages, how they would expound and reconcile differences in these following Texts, without Learning.

1 How wil you interpret that place, *Job 1. 5. It may be my Sons have sinned, and blessed God?* So 'tis in the Original; *Benedixerint, non maledixerint.* Vide Caryl on Job 1. p. 73.

A. Here's neede of Rhetoricke; this is *εὐφημία*, an *Euphemismus*; when we put a good name on a bad thing. (So 1 *King. 21. 10.*) The Scripture in loathing a vice, omits its name, and sets down the contrary vertue.

2. 1 Cor. 11. 25. *Hic calix est sanguis*; *This cup is my blood*. The Cup is not Christs Blood;

A. *Calix. i. e. vinum in calice*; *continens, pro re contenta*. Met. subj.

Vide D. prid.
fascic. contro-
vers. p. 237. &c.

3. When there is difference in Translations; as Eph. 5. 16. the Geneva reads *Redeeming the season*; ours, *Redeeming the time*. Which of these is most genuine?

A. The former; because the word in the Original is not χρόνος, but occasio, *opportunitas temporis*, not *spatium temporis*.

So Eph. 4. 32. The Popish Translation reads it, *Hoc est magnum Sacramentum*; but ours, *This is a great Mystery*. Which is the truest? Ours, because it agrees with the Original, μυστήριον.

The Socinians deny the Deity of the Holy Ghost, and that up on this ground, Because he is called the *gift of God*.

He that is the gift of God, is not God.

But the Holy Ghost is the gift of God. Luk. 11. 13.

A. Here is need of Rhetorick. The Spirit is oft in Scripture put for the gifts of the Spirit; Meton. effici. So 1 Thess. 5. 19. *Quench not the Spirit*; i. e. the gifts of the spirit. Faith, Hope, Love. Hence, what Luke calls the Spirit; Matth. 7. 12. calls good things.

Thus we see how needfull Arts and Languages bee. Hence the holy Ghost commends Learning in the Saints: *Moses was learned in all the wisdom of the Egyptians, and was mighty both in word and deed*, Acts 7. 22. *Daniel and his companions had skill in all learning and wisdom*, Dan. 1. 4. 17. *Apollos was eloquent, and mighty in the Scriptures*. Paul could *speak Languages more then they all*; and oft makes use of his Humaine Learning: He cites Epimenides the Poet to convince the Cretians, Titus 1. 12. and Aratus, Acts 17. 28. *Menander*, 1 Cor. 15. 33. and useth Syriack and Hebrew termes, as *Abba*, &c. Hence wee read in Scriptures of the Schooles of the Prophets, and Colledges erected, where the Sonnes of the Prophets were trained up in Learning, and studied the Lawes of God, that they might be fitted to teach others; as at Naioth, 1 Sam. 18. 19, 20. *Jericho* and *Beisbel*, Schools of the Prophets, 2 King. 2. 3, 5.

How shall a man bee able to preserve the Truth in its purity, against Heretickes, without Learning? How shall a man bee able to Analyze and open many obscure phrales in Scripture, without Logick, Rhetorick, Tongues? &c. as a Reverend Divine, in an excellent Tract, doth fully declare.

Great is the pride and wantonneffe of this age, to tread all that Learning

Spanheim.

Dub. 74.

Qui dedit Petrum Piscatorem, dedit Cyprianum Rhetorem.

The excellency and fullnesse of humane Learning is fully proved by convincing Arguments, and all objections answered, in Arctius, Probl. par. 2. p. 62. &c. 'Tis not Philosophy, but the abuse of Philosophy, which Paul condemns Col. 2. 8.

V. Davenant in locum

e. Bowls. Pastor Eyan. p. 71. &c.

ing under foot, without which the knowledge of the Scripture is not to be had, upon humane endeavours : to undervalue the abilities of a learned age, in comparison of the boldnesse of Mechanick persons, in spending the mouth without sense underneath, seemeth to be the wantonnesse of this time, for after ages to admire : But for private persons against publicke Order, and the Unity of the Church, to call Assemblies, and to exercise their pretended abilities in such Assemblies as publicke Order forbids, is neither more nor lesse then Schisme. Let them that do it advise at whose door the sin of that Schisme lyeth ; as a learned man complains.

*Prid. Conc. 1.
de Sap. Ægypt.
Trapp Com-
mon place Arts
p. 709.*

*Thorndyke of
Relig. Assemb.
P. 424.*

Obj. We see many private Christians of eminent parts called to the Ministry that want the Languages, yet do much good in their places.

Ans. Many private Christians that are called to publick service, by pains and industry have gained the Languages, and some insight into the Arts, &c. and those that want them, lament their defect (they do not contemn them as needlesse and uselesse, but) would give much for the attaining of them; and they reverence such as have them.

True, a man may be a Minister, and yet want these; but he's a defective and lame one: a man is a Man, though he have but one leg, or one arm; but he is not so compleat a man as he that hath two: and when he comes to wrestle with an adversary, he finds his wants, &c.

To conclude, Arts, and Sciences are requisite for a Divine, *non necessitate absolutâ*, as if a man could attain no knowledge in Divinity without them; *sed necessitate expedientiæ*, & *xp̃i*. Scite Aquinas, *Theologia non accipit sua principia ab aliis scientiis, tanquam à superioribus; sed utimur illis tanquam inferioribus & ancillis.*

*Dithmar Ethic.
p. 12. 13.*

The Seventh Argument.

From the sinfulness of it.

Whatsoever is not of faith, is sin. Heb. 11. 6.

But whatsoever we do, if we do it not by vertue of some Command or Call, is not of faith:

Ergo, 'Tis sin.

A man must have some warrant from the Word, to assure him of a Call, before he can do it in faith. Hence Christ refuseth to divide the inheritance, *Luk. 12. 14. Who made me a judge?* q. d. 'Tis not within the compass of my Calling.

Now what Command or Call our gifted Brethren have to Preach, I shall examine in the Answers to their Objections.

The Eighth Argument.

If none may Preach but such as be ordained, then every gifted person may not preach.

But none may preach but such as be ordained, *Tit. 1.5. I will that thou ordain Elders,*

Rutherf. Due
Right of Pres-
byt. p 491. par. 1
Seaman's Dia-
trib. p. 14. 16.
& 29.

f Presbyterio
competit exa-
men, ordinatio
& inauguratio.

What need *Paul* leave *Titus* in *Crete* to ordaine men, if every gifted brother may preach without Ordination? Men may not run and ordaine themselves; but upon Tryal, being found sufficient and fit, must be Ordained. In a constituted Church, Ordination is alwaies necessary. The Apostles would have none to preach but Ordained men. They must be Elders in Office before they preach, as appeares, *Acts 13.23. Separate Barnabas and Saul for the worke of the Ministry. Acts 14. 23. and 15. 22. They ordained them Elders in every Church with prayer and fasting,* f *1 Tim. 4.14. and 5.22. and 2.22. and 1. 3. 10.* And this was to continue in the persons succeeding them for ever, as appeares by the charge imposed on *Timothy*; *1 Tim. 6. 13, 14.* It must endure *till the coming of Christ*; which could not be in *Timothies* own person, but in his successors.

The Ninth Argument.

A minori.

If no man might be an inferiour Church-Officer or Deacon without a Call, and Ordination from the Church, Then (*a fortiori*) no man may be a Preacher and superiour Church-Officer without a Call and Ordination.

The Antecedent is clear, from *Act. 6. 2, 5, 6.* Therefore the Consequent must needs be granted.

2 If in the Commonwealth none may intrude into anothers Calling, but must proceed in an orderly way, and first serve an Apprenticeship, Then much lesse may any intrude into the Ministers Calling; but he must first proceed in an orderly way, and be first qualified and fitted for it.

Hieron. Epist.
ad Paulinum.

To this agrees that complaint of *Hierome*, That men are incapable of other Arts and Sciences without a Call; onely in Divinity, every man is bold to interpret Scripture. *Sola Scripturarum est ars quam sibi vendicant. Hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi presumunt, lacerant, docent antequam discunt, &c.* The prattling old woman, the doting old man, the brab-
ling

ling Sophister, and the generality of men, tear the Scriptures, and presume to teach before they have learned themselves. Where he doth not condemn the reading of the Scripture by all sorts, but only presumptuous ignorant reading and expounding by such as taught before they had learned themselves. For elsewhere he commends the reading of the Scriptures by Lay-men, and would have it dwell in them not only sufficiently, but abundantly. So *Cbrys. Hom. 9 in Epist. ad Coloss. Audite seculares, comparata vobis Biblia*: Ye men of the world, get you Bibles. Read, but read with prayer, with humility, with piety, prudence, and feare. This Spiritual Word calls for a Spiritual Reader. 'Tis only a gracious heart that can discern these Mysteries.

Hieron, in Col. 3. 16. Laici non sufficienter, sed abundanter verbum Dei habere debent. Pium & prudentem lectorem requirit Scriptura.

The tenth Argument.

If every man must study to be quiet, doe his owne work, and keep the bounds of his proper Calling; Then private men may not be Pulpit-men.

g φιλοτιμείσθαι contendatis, sanctâ sc. quadam emulatione. Beza.

But the Apostle commands, *1 Thess. 4. 11.* that every man (*g*) study to be quiet, yea, seek after quietnesse with a kinde of holy emulation, esteeming it an honour to be of a meeke, quiet, calme, contented temper, and peaceable conversation. But how shal they attaine this? By doing *τῶν ἰδίων*, our owne things, i. e. that which comes within the compass of our general or particular Calling. Hence the Apostle condemnes such as are *busie-bodies in another mans Diocese*, *1 Pet. 4. 15. Let no man suffer as a busie-body.* ----- *Tractent Fabrilis Fabri.*

As Basil said to the Emperours steward mis-interpreting Scripture to defend

Arrianism, as some of you do to defend Armianism; Tuum est pulmentum Cæsari præparare, non Evangelium exponere.

Let the Naylor keep to his Hammer, the Husband-man his Plough, the Taylor to his Shears, the Baker to his Kneading-trough, the Milner to his Toll, the Tanner to his Hides, and the Souldier to his Armes, &c. They must not leap from the Shop to the Pulpit, from the Army to the Ministry, from the Blue Apron to the Black Gowne, &c. But if ever men would have comfort, let them keep the bounds and limits of their particular Callings. God hath set every Calling its bounds, which none may passe. Superiours must govern; Inferiours Obey, and be Governed: Ministers must study and Preach; People must hear and obey, &c. As in an Army, the General appoints every man his place and station; one in the Front, another in the Reare, &c. there he must abide against the enemy; there he must live and dye: so 'tis in Humaine Societies; the great Lord General hath appointed to every man his particular Calling, and in doing it he must live and dye.

If thou be a cleaver of wood, to thy wedge and ax; if a hinde, to thy Masters plough: but i meddle not with Gods affairs, lest he break out upon thee, and destroy thee. Dr. Parry pref. to

The Apostle makes this clear, *1 Cor. 7. 20. Let every man abide*

in suis. Catech.

in the same Calling wherein he was called : every man must continue and even dwell in that particular Function to which he is called. God abhors *Ataxy*, and disorderly confounding of those Callings which he hath separated.

Q. Whether a man may change his Calling ?

A. He may not lightly, or for any base end of his owne, change it : but if he can finde a clear and just Call, he may.

Q. But when hath a man a Call ?

A. 1. When he is called from one Calling to another immediately by God, as *Elisba* from the Plow, *Amos* from the Herds, to be Prophets, &c. or immediately by the Church of God, when upon the improvement of Gifts they are called (they must not be their own Judges, and call themselves) by those whom Christ hath authorized, to some higher place in Church or Common-wealth. Thus he that used the Office of a Deacon wel, was promoted to the Ministry, *1 Tim. 3. 13.* A diligent man (as one wel observes) stayes not long in a low place. Thus a private man may come to be a Magistrate ; a Phisitian, a Minister, &c.

2 When the Calling that a man hath wil not maintaine his family, then the Artificer may either change his Calling, as the Artificer may become an Husband-man, &c. or adde another calling to his owne, to support his family. 2. That he may not be burthensome to others. Thus *Paul* preacht and made Tents, that he might not be burthensome to the Church of God, *Act. 18. 3.*

Obj. If Paul kept a double Calling (say they) why may not we Nayl and Preach, Patch and Preach, Weave and Preach ? &c.

A. You may not argue *ad idem* : for there is a great difference between you and *Paul*.

1 He had much learning, and great abilities ; you have no learning, and meane abilities.

2 He was an Apostle, had an extraordinary measure of the Spirit ; had his learning given ; we gotten : He by Revelation, and inspiration, we by industry and study, Reading, Meditation, &c. Yea *Paul* himselfe had his Parchments. Hence, in *Timothy*, he commands all Ministers to give attendance to reading, to meditation, and to give himself wholly to them.

The work of the Ministry is a most laborious work, (being rightly followed) insomuch that the Apostle puts a *requisitum* on it, *Who is sufficient for these things ?* *2 Cor. 2. 16.* Every man is not fit to be a Carver to a King : there are many qualifications required of a Minister,

1 Tim.

*1 Tim. 4. 13.
14. 15.*

Olaus vel humeris Angelicis formidandum.

1 Tim. 3. 1. &c. Titus 1. 5, 6, 7. Act. 20. 17, 28. 1 Pet. 5. 1, 2. Mal. 2. 7.

3. The work of the Ministry is a distinct Calling, hath distinct Offices and duties belonging to it, and distinct promises made to it, *Mat. 16. 19. & 18. 18. John 20. 21, 23.* The power of the Keys is not given to the whole Church, but one *Peter* and his successors, Ministers of the Gospel. Vide Robinsons Plea for Proph. p. 1, 2.

4. The Apostle labours, 1. That he might not be burdensome to the Church of *Thessalonica*, which was poor *2 Thes. 3. 8.* He takes double pains, *Act. 20. 34.* 2. That he might stop the mouths of the false Prophets, who would have accused him for making advantage of the Gospel. 3. That he might be an example of industry.

5. 'Tis confessed by all godly Divines, that a man may keep two Callings: if they be subordinate and subservient one to another, furthering, not hindring each other, and be no way offensive, but rather adorning our profession (if God give strength and ability, and it be done out of Conscience, not Covetousness; to advance Gods glory, not our selves; for the common good, more then our own) we may with comfort undertake them. Thus, to tutor and teach children, is subservient to our Ministry, and furthers it; we enrich our selves with Arts and Languages, and benefit others. Thus *Samuel* a Prophet had a School of young Prophets at *Ramah*, and *Elisha* at *Gilgal*, *1 Sam. 19. 20. 2 King 4. 38.*

Antidote p. 19
&c.

But Baking and Preaching, Nayling and Preaching, Patching and Preaching and that by men of little abilities, will not hold. A Minister must not entangle himself with the affairs of this life, *2 Tim. 2. 4.* Christ would not meddle with secular affairs, *Luk. 12. 14. Who made me a Judge?* Yea, works of Humanity must give place to Preaching, as burying the dead bidding farewell, *Luk. 9. 59.* because the practice of the one hindered the other. The Apostles would not serve Tables, that they might give themselves to Prayer and Preaching, *Act. 6. 4.* And if we must give our selves wholly to Reading, where is the Nayling? &c.

The eleventh Argument.

They which have no promise from God of Divine assistance, cannot comfortably or successfully undertake a work.

But private persons turning Preachers (without a Call) have no promise of Divine assistance:

Ergo, They cannot comfortably and successfully undertake that work.

E

The

Priorem pro-
lixitatem bre-
vitate compen-
sari.

The Major is undeniable.

The Minor is grounded on *Mat. 28.20. Lo, I am with you, &c.* The promise is made there to Apostles and their successors ; therefore when they meet with any opposition, they comfort themselves by their Call : God sent them, *Ergo.*

The the twelfth Argument.

That way which breeds disorder, Error and confusion, is not the way of God.

But toleration of private persons out of Office to expound and interpret Scripture in publike, is a way that breeds disorder, Error and confusion.

Ergo. 'Tis not of God.

*h Ubi ordo do-
minatur, ibi
splendiscit
pulchritudo.
Nazian.*

Cant. 6.4.

The Major is cleer from *1 Cor. 14.33,40. God is not the Author of confusion*, but the God of Order ; and blames his people because they did not things *according to Order*, *1 Chron. 15.13.* What is a Church without Order, but a little Hell above ground ? *Ubi ordo nullus, horror sempiternus.* Where Order is wanting, it fills a Kingdom with Sedition, Confusion, Errors, Blasphemies and Heresies. ^h Order is the beauty of Churches. Hence God hath set an Order in the sensible Creatures ; Order in the insensible, among the Stars ; Order in the Rational, Order in Heaven ; yea, there's some kinde of Order in Hell ; there's *Beelzebub* a Prince of Devils ; and some harmony, his kingdom is not divided. The Church is never so terrible to her adversaries, as when every one in it keeps his station and bounds which God hath set him ; then she's *terrible as an Army with Banners*, as *L. G. Cromwel* in a Reply to the *Scots* (who were troubled that men in civil imployment should usurp the calling of the Ministry) tells them, that an approbation from men hath Order in it, and may do well, &c.

2, For the Minor, that toleration of such uncalled Preachers breeds Error, 'tis proved by woful experience in this Kingdom, and in *New-England*: Mistris *Hutchinson*, under a colourable pretext of repeating Sermons, held a weakly exercise . whereby in a little time she had imployed a considerable part of that Plantation with most dangerous and damnable Errors and Blasphemies. Hence the Arminians, Socinians and Anabaptists plead for this, as a way to uphold their Errors, and destroy Truth,

The Thirteenth Argument.

If the Church be Gods house and Family, then no man may presume to exercise any Function there, without a Call from God.

But the Church is Gods House, 1 Pet. 4. 17.

That God should rule and appoint Officers in his own house, is but reason. Hence the Apostle tells us he was made a Minister of the Church, Col. 1. 23, 25. but how? Not according to his own presumption, but *οὕτως ὡς ἐκνομήσεν* * Merum est sacrilegium si quis non vocatus à Deo in Domum Dei irruat. *Danaus loci. p. 203.* 'Tis little better then * Sacrilege so to do.

The fourteenth Argument.

From the Rise of it.

That which springs from pride and self-conceitedness, cannot be good, (*Qualis causa, talis effectus*; an evil tree cannot bring forth good fruit.)

But this kind of Preaching springs from pride and self-conceitedness: *Ergo*, It cannot be good.

The Major none will deny.

The Minor is cleer. That this usurpation of another mans Office without a Call, comes from Pride, appears by their actions: (we judge of Springs by their streams, and of trees by their fruit:) if I see a man intrude into the judges Seat, and take upon him the Office of a Judge without a Call, I say the man is Proud and self-conceited.

Obj. *We have Gifts; and it's no Pride to use our Gifts.*

A. We must first distinguish of Gifts: some are Real; and those that have these, are so modest and humble, that they must be thrust into the Ministry. 2. Those that have imaginary Gifts, are oft most forward: 'tis the dry Keck and scratching Bramble that desires the rule, *Judg. 9. 15.*

2. The using of Gifts is twofold; Regular or Irregular: this latter springs from Pride.

The fifteenth Argument.

If Christ at his Ascension gave onely [some] to be Pastors and Teachers, then all gifted men may not be Teachers.

Vine Bernard
against Separat,
p. 92, 93.

But Christ at his Ascension gave onely [some] to be *Pastors and Teachers*, Eph. 4 11. And 1 Cor. 22. 28, 29. He hath set [some] in the Church, &c. *Are all Apostles?* &c This would confound Pastors and People, Teachers and Hearers; when Christ himself distinguisheth between a righteous man (though gifted) and a Prophet in Office, Mat. 10. 42. So that the Calling of a Minister is not common to all, but only to some (*id est*) such as Christ sends: for as all the body is not eye, so all the body of Christ is not a Minister, whose Office is to be in the mystical body, as the eye is in the natural.

The sixteenth Argument.

Baylies *Dispar-*
sive from the
Errours of, &c.
1. part, p. 175,
176. &c. Ricraft *Look-*
ing-glass, p. 11.
Heb. 5. 4.
V. Synops.
Pur. Theolog.
p. 564.

That which hath neither Precept nor President, is neither commanded nor commended in the Word of God, may not be tolerated in the Church of God.

But this kind of Preaching by gifted Brethren; hath neither Precept nor President in all the Word of God:

Ergo, It may not be tolerated in the Church of God.

We never read in all the Old and New Testament of any that took this Office, but that he was called either Mediatly or Immediately, Ordinarily or Extraordinarily. his new-found Officer, a gifted Preacher out of Office, is not to be found in the Bible, &c.

I have but one Argument more, and then I come to examine the proofs.

The seventeenth Argument.

From the Practice of all Reformed Churches.

That which is condemned by all the Churches of God, and is contrary to their Practice, ought not to be tolerated in our Church.

But this practice of private mens Preaching without a Call, is condemned by all the Churches of God, and is contrary to their Practice. *Ergo*.

For the Major, that the Practice and custome of the Church of God ought to be regarded by us, appears by that Apostolical phrase, 1 Cor. 11. 16. *We have no such custom, nor the Churches of God.* And 1 Cor. 10. 32. we are forbidden giving offence either to Jew or Gentile, or the Church of God.

For the Minor, (lest any should think that I am singular in this point, and write out of affection more then judgement) I will call forth all Reformed Churches, and Impannel a Jury of good old Orthodox Divines,

Forfitan hæc
aliquis
(nam sunt
quæque) parva
vacebat.
At quæ non
presunt singu-
li, juncti
juvant. Ovid.

vines, who have witnessed with one consent against this New-found creature, the *Lay-prophet*.

And because I would not erre, I will proceed in a fair Legal way of trial, and will,

1. Arraign the Prisoner at the Bar, being taken captive by Satan.
2. I will impanel the Jury, and produce Evidence against him.

The Inditement.

Lay-Prophet, thou art here indited, by the name of Lay-prophet of the City of Amsterdam in the County of Babel, for that thou, contrary to the Peace of our Sovereign Lord and Saviour, his Crown and Dignity, hast usurped another man's Office, and thereby hast brought Disorder, Anarchy, and Confusion into the Church of God, together weth a Bastard-brood of Arrians, Arminians, Socinians, Anti-Trinitarians, Anti-Nomians, Anti-Sabbattarians, Anti-Scripturists, Anabaptists, Mortalists, Familists, Separatists, Millenaries, Enthusiasts, Seekers, Shakers, Quakers, Ranters, Libertines, Erastians, Scepticks, Independents, &c.

J. What sayst thou? Art thou guilty, or not guilty?

P. Not guilty, my Lord.

J. By whom wilt thou be tried?

P. By the Independents, my Lord.

J. Alas, the wiser and better sort of those know no such creature, neither will they own thee.

P. Then, my Lord, I appeal to the ^k Anabaptists and Libertines.

J. These are thy ^l fellow-prisoners, and so can be no fit Judges in this Case.

P. My Lord, if there be no Remedy, I am content to be tried by the Jury.

J. Thou hast well said: thou shalt have a full, a fair, and free hearing. Cryer, call the Jury.

1. Call in Reformed Churches. Vous avez Reformed Churches, Call the French Church.

J. What can you say against the prisoner at the Bar?

Fr. Ch. My Lord, we believe that 'tis not lawful for any man upon his own authority to take upon him the Government of the Church; but that every one ought to be admitted thereto by a lawful Election, so near as may be, and so long as the Lord giveth leave, &c. And we de- test all those Fanatical spirits, who, as much as in them lieth, desire that

both

This way cannot be offensive to any, since it hath been long since practised by two very learned and godly Divines, M. W. Burton in his second Sermon of the Arraignment of the man of the earth, p. 22. and M. Bernard Isle of Man, who proves the lawfulness of such pleadings, in his lib. Nathan caught David by an allegory; & Christ himself oft taught by Pa- rables.

k Sententia a non judice suo lata, nullo est ipso jure, ut loq. Juriscons. Testes ex liis non sunt ad- mittendi, Ut loq. Juriscons. A Jury against Lay preachers. V. Moulins Buckler of Faith, p. 353, &c. Harm. of Conf. Engl. p. 258, &c.

both this Sacred Ministry or preaching of the Word, and Administration of the Sacraments, were utterly abolished.

J. *Call the Church of Scotland.* Vous avez *the Church of Scotland.*

P. My Lord, I except against this Church; they are *Presbyterians*, and they never prophesie good to such Prophets as we are.

J. *But you will acknowledge them to be a Reformed Church?*

P. Yes, my Lord.

m He would of-
fend, that
Presbyterial
Government
was Hæretico-
rum Malleus,
A hammer to
beat down Here-
sies.

Vindication of
Presb. p. 18, 19,
&c.

Est Ecclesiæ
Scoticæ
privilegium

rarum præ
multis, in quo
ejus nomen

apud cæteros
fuit celebre,
quod circiter

annos plus 54.
sine Schismate,
necum Hæresi,

unicatem cum
puritate do-
ctrinæ retinu-
erit. Syn. Con-

fess. in præf. p. 6.
Assembly at
Edinburgh

Assembly at
Glasgow.

See more, Sea-
man, Diatrabe
p. 6. Propos. 3.

Vide Harm. of
Confess. Engl. p.
236, 246, 258,

265, 267.
Holl. 13. 1.

J. You must needs; for ^m King James gloried that he was King of one of the purest Churches in Christendome. And for their Government by Presbyteries, 'tis the way of all Reformed Churches, and that we are bound by Covenant to labour for, as appears by that learned and excellent vindication of the Presbyterial Government, published by the Ministers and Elders in London, Novemb. 2. 1649 Where this Government is proved to be of Divine Right, the cavils made against it fully answered, and its excellency above the Congregational way demonstrated. 'Tis the honour of that Nation in the sight of the Nations, that by the blessing of God on this Government, they were kept Pure and Peaceable for many years together.

Since you have acknowledged it to be a Reformed Church, let us hear what you can say against the prisoner at the Bar.

Ch. Scotl. My Lord, we allow none to preach with us, but Pastors and the sons of the Prophets, and such who aym at the holy Ministry; and that authority Ecclesiastical must warrant them, is cleer by our Law and practice.

J. You have spoken well and to the purpose. Call the rest of the Reformed Churches; the Church of Helvetia, Bohemia, Ausperg, &c. What can you say against this new-found Officer?

Ref. Ch. We do all with one consent condemn all those which run of their own accord, being neither chosen, Sent, nor ordained.

J. Are there any more? Yes, my Lord, there is the Church of England, which will testifie much against them.

J. What can you say against the prisoner at the Bar?

Ch. of Engl. My Lord, they have foully wronged and abused me divers ways; they have made me loathsome in the sight of the Nations, and have broached many destructive Errors; so that I am become a proverb and astonishment to the Churches round about me. Whilst my sons spake trembling and durst not usurp, they were exalted; but since they have offended in this kinde, they are dead.

1. They have offered violence to my Publike Confession, where I told

told them that the Minister must lawfully, duly, and orderly be preferred to that Office, and that no man hath power to wrest himself into the holy Ministry at his own pleasure. Wherefore these persons do us the greater wrong, which have nothing so common in their mouths, as that we do nothing orderly and comely, but all things troublesomely and without order, and that we allow every man to be a Priest, to be a Teacher, and to be an Interpreter of the Scriptures. *Herm. conf. p. 255.*

J. Can you say any more against them?

Ch. Engl. Yes, my Lord, they have broken the 23 Article, where I told them, that 'tis not lawful for any man to take upon him the Office of publike Preaching or ministring the Sacraments in the Congregation before he be lawfully called and sent to execute the same; and those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publike Authority given to them in the Congregation, to call and send Ministers into the Lords Vineyard. *Art. 23. amongst the 39.*

J. This is to the purpose: Have you yet any more say?

Ch. Eng. Yes, my Lord, I have two Ordinances of Parliament against them; the first was

April 26. 1645.

IT is this day Ordained and Declared by the Lords and Commons assembled in Parliament, That no person be admitted to Preach, who is not Ordained a Minister either in this or some other Reformed Church, except such as intending the Ministry shall be allowed for the tryal of their gifts, by those who shall be appointed thereunto by both Houses of Parliament.

It is this day Ordered by the Lords and Commons assembled in Parliament, That this Ordinance be forthwith Printed and Published, and sent to Sir Tho. Fairfax, with an earnest desire and recommendation from both Houses, that he take care that this Ordinance may be duly observed in the Army; And that if any shall transgress this Ordinance, that he make speedy representation thereof to both Houses, that the offenders may receive condigne punishment for their contempts, &c.

*So the Ordin-for
Ordination, p. 2.
No man ought to
take upon him
the Office of a
Minister, till he
be lawfully cal-
led and ordained
thereunto, &c.*

Decemb. 31. 1646.

The Commons assembled in Parliament do declare, That they do dislike, and will proceed against all such persons as shall take

take upon them to Preach or expound the Scriptures in any Church, or Chappel, or any other publick place, except they be ordained either here or in some other Reformed Church, as it is already prohibited in an Order of both Houses of 26 of April, 1645. And likewise against all such Ministers, or others, as shall publish or maintain by Preaching, Writing, Printing, or any other way, any thing against, or in derogation of Church Government which is now established by the Authority of both Houses of Parliament; And also against all and every person or persons who shall willingly and purposely interrupt or disturb a Preacher, who is in the publick Exercise of his Function. And all Justices of the Peace, Sheriffs, Mayors, Bayliffs, and other head-Officers of Corporations, and all Officers of the Army, are to take notice of this Declaration, and by all lawful ways and means to prevent offences of this kind, and to apprehend the Offenders, and give notice hereof to this House, that thereupon course may be speedily taken for a due punishment to be inflicted on them.

J. Have you any more evidence besides these Ordinances, to batter the Tower of Babel?

C. Yes, my Lord, I have one more, and then I have done; and that is the solemn League and Covenant.

J. Cryer, call solemn League and Covenant.

Cryer. Solemn League and Covenant, come in and give evidence against the Prisoner at the Bar.

Cov. My Lord, I cannot come in. J. No, who keeps you out?

Cov. My Lord, here's a crowd of Libertines, Anabaptists, Sectaries &c. that hinder me.

J. Cryer, make way for the Covenant to come in.

Pr. My Lord, I except against this Witness above all the rest; for it's only a Scottish Covenant, a useless thing, like an old Almanack out of date, good for little, that is expired, and binds no longer.

J. Do you know what you say? How can you call it a Scottish Covenant, when 'twas ratified, framed, sealed, and confirmed by both Kingdoms?

*V. Rutherford
against Tolerat.
chap. 22. p.
249, &c.*

Secondly, For its duration; The matter of it is such, that we are bound all the dayes of our lives to observe zealously and constantly against all opposition, &c. Art. 6. I suppose every good man thinks himself bound to preserve the purity of Religion, to extirpate Heresie

heresie and prophanenesse in his place and calling, to endeavour Reformation in himselfe and others, &c. not only till our Enemies were subdued and overcome, but these are Duties to bee practised all our dayes: A well grounded Covenant (and such was this) is a sure, firme, irrevocable Act; *Tis eternitati sacrum*, as a very Reverend Divine 9. *caryl, Ser. Nel*
affirms.

P: But wherein have I broken the Covenant?

Cov: My Lord, he hath broken me well nigh in every branch. 1 **Br:** They vowed Reformation and now they bring in Deformation; we vowed Uniformitie, and these bring in Multiformitie; we vowed for Discipline, these hinder it.

In the 2 Branch, we vow to root up Heresie, Schisme, prophanenesse, & whatsoever shall be contrary to sound Doctrine and the power of godliness, &c. but these are Satans Seeds-men, that sow the Tares of Errour, Heresie and prophaneness in the Kingdom, &c.

J: We cleerly see that all the Churches of God are against Lay-preachers; yet for the better and fuller convincing and convicting of them, let us heare what further Evidence you have against them.

Cryer: Here's renowned *Zanchy* to testifie against them.

J: What is your judgement of these men?

Z: I esteeme that Anabaptisticall Tenent of permitting all to teach in the Church, to be a seditious and devilish Tenent. *Est dogma seditiosum & diabolicum, dogma Anabaptisticum de hominibus sine discrimine permittendis functionem Ecclesiasticam suscipere, & in Ecclesia docere.*

Thirdly, let us heare what the learned *Apollonius* can say to this purpose. *Zanchy in 4, Precept. l. 1. c. 19. mihi p 702. Appolon. Engl. p. 73. & 83. Beza large Annotations.*

My Lord, our Judgement is, that none may publickly in the Church-Assembly of the Faithfull, preach the Word of God, in the Name of Christ and of God, but hee who is sent by a Divine Calling for that worke, &c. And this hee testifies to bee the practice of the Belgick Church.

Fourthly, Heare Reverend *Beza* on 1 Cor: 14. 29, 30, 31. The Apostle speaks not of any in the Congregation promiscuously, but of Prophets lawfully called to instruct the Church of God; therefore they are not to be hearkned to, who from hence doe gather that any in the Assembly may speak in the Church, &c.

Pris: These are strangers and of another Nation; but there's no solid Divines of our own Kingdom that ever writ against us.

J: Wee shall cleere that presently; 1 Call Renowned *Perkins*, a man famous both at home and abroad, on *Isay 6, Whom shall I send?* thus hee speaks: the Lord would teach us, that no man is to undertake this Function, unless God call and send him; therefore here are con-

demned the profane fancies of the Anabaptists, and all like them, who think that any man upon a private motion may step forth and undertake the Duties of a Prophet, to preach and to expound, &c.

Object : *But, say they, these motions come from Gods Spirit.*

Ans^r : Surely they can say little for themselves, who cannot say so much : but that cannot serve their turn ; for if we say Nay, but they are from the Devil, or at least from your own vanity and pride, how can they disprove it ? And might not the Prophet have alledged this, and that with a better pretence and colour then they ? yet he stayeth till God here call him ; even so all good Ministers are to stay Gods calling.

And mark how he concludes : These men deserve both the censure of the Church and the Sword of the Magistrate, who dare so boldly offer and obtrude their own fancies and dreames, as extraordinary motions of Gods Spirit : Thus he.

And that I may drive this nayle to the head, let us hear what the Sages of latter times have said. 1 You shall have the Judgement of * Mr. *Hilderham*, the Oracle and honour of his time. A Master of a Family (saith he) when he reads a chapter in his Family, may give notes, and observe what he learneth out of it, for his own and their instruction ; yea, he may ask his Family also what they learn and observe out of that they read (for, *Rom : 15. 4. whatsoever is written, for our learning it is written ;*) yet may he not take upon him to interpret Scripture, or to teach any thing out of them to his Family, but what he hath learned from the publick Ministry. Say a man have been trained up in Schools of learning, and have never so great gifts and fitness to exercise a publick Office of the Church, yet may he not take upon him to minister, till he first be proved, 1 *Tim : 3. 10.* much lesse may a privat Christian take upon him to Analyse or interpret (which is the most difficult thing, and requireth most skill of any thing that belongs to the work of the Ministry) not being approved to have such a gift.

What Qualifications he requires in a Minister, for brevities sake, I shall refer you to his elaborate Lectures on *Psal : 51. p. 166, 167.*

2 That I may leave these men without excuse, Heare what the acute Dr. *Love* saith in his Serm. *Isa. 21. 12. p. 10, 11, 12, &c.* having shewed that 'tis the watchmans proper charge to watch, and no man must serve in that charge but who is there set by God, either immediatly or mediately, &c. he shews that Lay-men may teach and instruct their Families at home, in the fundamental grounds of Pietie and Religion, such as they understand : God forbid I should open my mouth against it ; nay, let my mouth be for ever shut, when it shall not be ready to open it self

Nullus remere
ocus detur re-
pentino cuipi-
um & extraor-
dinario. flitui,
quo vix quic-
quam est in Ec-
clesia periculo-
sus. Beza.

This a dange-
rous thing to
lay our Ba-
nards at Gods
door, and sa-
ther them upon
him.

* On Joh. 4. 28
p. 248.

self in approbation of it, and exhortation to it, &c. But for the publique charge, the Pulpit, that is the Chayr of *Moses*, let *Nadab* and *Abihu* take heed how they approach unto it, there to offer up the strange fire of their preposterous zeal, lest fire come down from heaven and so devour them, &c. God is my witnesse, I speak not this out of any Spirit of Pride or contempt of the Gifts or Persons of others, be they never so mean, much lesse out of any Spirit of Envie at their parts, be they never so great.

I can say (I trust) with *Moses*, and in the Spirit of *Moses*, that is, in the Spirit of meeknesse *Would God that all the Lords People were Prophets and that the Lord would put his Spirit upon them.* But wee must give God leave to bee the orderer of his own Ordinances, who being the God of Order, will doubtlesse revenge the breach of Order; and wee must take leave to call upon men to keep their Callings, not to touch the Mount lest they die; *Quam quisque norit artem*; in the fear of God let every man hold him to his Trade. *Nesutor ultra crepidam*: Let not the Taylor, instead of a Garment, cut out a Text, and it may bee with some stoln shreds patch up a Sermon; let him not mistake the Lords Board for a Shop-board. No, let not every man as hee list venter to be a Watchman, or meddle with the Watchmans charge. Surely, if this bee suffered wee shall all suffer; God will never take it at our hands. Hee quarrelled once, that the meanest or lowest of the People were made Priests by *Jeroboam*, though the truth is, that service was only for Calves, at the best but golden Calves. What is it then for the meanest of the People to make themselves ministers of God? nay, not themselves neither; Ministers of God they will be; yet neither so made by God nor Man: 'tis easie then to guess from whence they come, and by what Spirit they are led. These are not Vigils, but Noctambulones; disturbers of *Act. 19. 13, 14* the Watch, not Watchmen; These are not led by the Spirit, but scared with Spirits: Like the seven sons of *Sceva*, that without Commission would conjure out evill Spirits, &c.

3 Hear the judgement of reverend Dr. *Seaman* in his *Diatrib. Propos.* 4. The practise of those in these dayes, who commonly Preach, and receive maintenance for so doing, refusing or neglecting to bee ordained, is not to bee justified by Scripture, or by the Doctrine of, or approved example in any of the reformed Churches; but forbidden in their Books of Discipline, and condemned by their Divines, as the opinion and practise of Anabaptists, Libertines, Arminians and Socinians: and for clearing of this, hee cites many Authors.

Pris: My Lord, these are Presbyterians and rigid men, and therefore I except against their Testimony.

Judg. Had they been Sectaries, or some *Ignis fatuus*, some new-light-men, you might justly have excepted against them; but since they are (as you say) Presbyterians, that is, men that stand for Government, yea that Government which all reformed Churches practise, and would have Order in the Church of God, their Testimony is so much the more solid and valid.

2. Whereas you call them rigid men, it doth not appear by their speeches; they speak the words of sobriety and truth: but the truth is, hee that deals with such rigid sharp Thorns as some of you are, had need to bee fenced with iron and the staff of a Spear.

Sam. 23. 6, 7.

But yet that I may leave no stone unturned, nor any means unattempted to convince you, I shall produce the Testimonies of more moderate men, and some of them of your own way.

1 Hear what reverend Mr. *Greenhill* saith, in his elaborate Lect: on *Ezek: 2. 3. p. 228, 229.*

Christ hath given Pastors, Teachers, Elders, Deacons, to bee standing Officers in the Church, and their Callings wee acknowledge holy and lawfull; but all others are of humane institution, and so unholy and unwholsome for the Church. Again, hee gives gifts and graces to men, and then sends them; The Spirit entred into *Ezekiel*, and then *I send thee*: hee hath the power of sending; it depends on his will, and that is sacred; hee would not put in an insufficient or corrupt man, upon any terms; and therefore hee hath set Rules and Laws to shew what men hee would have in those holy Functions, &c.

Looking-glass
for good women
p. 21. & 26.

2 Hear what reverend Mr. *Brinsly* saith in that seasonable and learned Sermon: as for private persons, Teaching-Bretheren (as they are called) I dare give no allowance to the publique exercise of their gift (as they call it) for which I know no Warrant that they have either from God or Man, unlesse it bee in case of necessity, which (blessed bee God) is not our case.

Again, private Christians, how great soever their abilities bee, yet may not exercise their gifts in a publique way to the publique edification of the Church; much lesse may they intermeddle with the Government of the Church. What can bee more fully said to this point?

Judg. Have you any more Evidence? Yes, my L. we have one more, and that is judicious M. *Cotton*.

Pris. My Lord, he's a *New-England* man, and is of our Judgement, (*viz.*) That all gifted-Bretheren may Preach.

3: Call in Mr. *Cotton*: *Vous avez* Mr. *Cotton*: Do you approve of these mens Preaching? Speak out that we may hear you.

Mr. *Cot-*

Mr. Cotton: My Lord, I have fully declared my judgement against it, in my Treatise called the *Keys of the Kingdome*, p. 20. where I speak thus: Though all might Prophecie (in the Church of *Corinth*, as having extraordinary gifts for it) yet the like liberty is not allowed to them that want the like gifts. In the Church of *Israel*, none besides the Priests and Levites did ordinarily Prophecie, either in the Temple or in the Synagogues, unlesse they were either furnished with extraordinary gifts of Prophecie, (as the Prophets of *Israel* were) or were set apart and trained up to prepare for such a Calling. When *Amos* was forbidden by the high-Priest of *Bethel* to Prophecie at *Bethel*, *Amos* doth not alledge nor plead the liberty of an *Israelite* to Prophecie in the holy Assemblies, but alledgeth only his extraordinary Calling, *Amos* 7. 14 15, &c.

J. Heer's Evidence sufficient. Lay-Prophet thou seest thy self condemned both by God and Man, by Friend and Foe; and therefore now I shall proceed to passe Sentence on thee.

Cryer. My Lord wee desire your patience but to hear one witnesse more, and then we have done.

J. Who is that?

C. 'Tis learned M. Ainsworth.

P. My Lord, he is a rigid Separatist, and one of our way.

J. His Testimony will be the stronger against you. What can you say, Mr. Ainsworth, against the Prisoner at the Barr?

A. My Lord, I cannot more fitly compare him, than to *Korah*, *Dathan*, and *Abiram*.

J. Why, what did they?

A. Num: 16. 3. The presumption of their own holinesse, brought them to ambition and affectation of the Priest-hood, an honour which no man should take to himself but he that is called of God, as *Aaron* was, *Heb*: 5. 4. Again, on *v*: 10. To usurp, affect, or seek this Office of Priest-hood without the calling of God, was a great sin against divine Order and Authority, severely punished here in *Korah* and his company.

J. Have you called a full Jury?

Cr. My Lord, I think so; if please you we'll call them over.

J. Do so.

Cr. Answer to your Names. *Reformed Churches*, one; *Zanchy*, two; *Apollonius*, three; *Beza*, four; *Perkins*, five; *Hilderham*, six; *Dr. Love*, seven; *Dr. Seaman*, eight; *Mr. Grenhill*, nine; *Mr.*

Peter Martyr
on 1 Cor. 16. 15
with eight
Arguments a-
gainst Lay-
preaching, and
answereth 11.
Briefly, Objections.

Brinsly, ten ; Mr. Cotton, eleven ; Mr. Ainsworth, twelve : Good men and true.

Jury : My Lord, you have heard our evidence against the Prisoner at the Bar ; wee now crave Justice against him.

J : *What would you have done to him ?*

igne charitatis
sunt comburen-
di, Luth. Dr.
Cheynel, on the
Trinity, p 463.
Sec. Mr. Leigh
Treat. of Divi-
nity, Prolo-
gom. in fine.
Rutherf. a-
gainst Tolerat.
P. 383.

Jury : My Lord, some of them offend through weaknesse, and are *Seduced*, these wee would have burnt. How ? With the fire of Love ; these are to bee pittied, prayed for, admonished, and all good means used to win them.

2 Others offend through willfullnesse, and are *Seducers* ; who though they bee convinced, yet will not bee convinced ; but walk turbulently, disorderly, troubling both Church and State with their errours : These we would have more severely dealt withall.

J : *You have said well, and therefore I shall now proceed to Sentence.*

Lay-Prophet, *Thou hast been indicted by the name of Lay-Prophet, for bringing Disorder and Confusion into the Church of God ; Thou hast been found Guilty, and art Condemned both by God and Man ; by all Reformed Churches ; by most learned and judicious Divines, both Forraign and Domestick ; by Friends and Foes : and therefore I adjudge thee to perpetuall silence, that thou no more disturb the Peace of this Church and State, lest Justice doe arrest thee.*

Diluuntur



Diluuntur Sophismata :

OR,

An Answer to all the Cavils, Scruples,
Scriptures, Objections and Arguments,
which are brought in defence of
Lay-Preachers.

The first Objection.



EN. 18. 19. *The Lord commends Abraham for teaching his Familie : Ergo, Private persons may be Preachers :* (This was a long Cutlers Argument ; and 'tis like their Logick.)

Answ. The Answer is easy : 'tis one thing to instruct ones Family, and another thing to Preach : a private Person that hath Gifts, may use them in the teaching of his Family the way of the Lord, (as *Abraham* did) because he is commanded so to doe ; but he hath no command for Preaching. This is all that can be gathered out of this place, as appears by our large Annotations on the place. That which is here said of *Abraham*, should bee done by every father of a Family, who is so Religiously to order his household , as to make it like unto a Church, &c.

2 Should wee grant that *Abraham* did teach publicly, yet it will not be any advantage to you ; for *Abraham* was one of the Patriarchs, and so was called by God immediately ; for the Patriarchs were the Prophets and Teachers of their age, and the Lord for that end prolonged their lives, that they might be lights of the World. Besides, *Abraham* is expressly called a Prophet, *Gen. 20. 7.* Which title is never given to a
Abraham was a King, a Priest, a Prophet in his own Family.
Dr. Cheynell Ser. on Gen. 1 p. 1. 1.
 meer

meer privat man, in all the Scripture, but only to one in Office.

Now let's see how this hangs together : Because *Abraham* (who was a man that had singular familiarity with God, was a Patriarch, a Prophet, and one immediatly called by God) did teach : Therefore, every Naylor, Taylor, Artificer, &c. that is neither Patriarch, Prophet, nor hath any Call either Mediate or Immediate, may be a Preacher.

The second Objection.

From Numb : 11. 25. to 30. Eldad and Medad Prophefied ; and Moses wisheth that all the Lords people were Prophets : Ergo, All that have Gifts may Prophefie and Preach.

Ans^r : 1 If the prophesying of the seventy Elders were extraordinary, then it will not any way help you, who are to walk in an ordinary way; but that their prophesying (what ever it were) was extraordinary, is confest on all sides ; even Mr. *Robinson* grants it ; and M. *Ainsworth* acknowledgeth it to have been a temporary Gift and Miracle, for confirmation of their Office, and continued but for that day, as *Sauls* did, 1 *Sam* : 10. 6, 11. So then they Prophefied by an extraordinary instinct and impulsion of the Spirit, who both Gifted them and Called them.

Now let our gifted-Artificers shew us how they are endowed (as these were) with an extraordinary Spirit of Prophefie, and wee shall bee so far from envying them, that we shall gladly heare them. But alas, we find that instead of an extraordinary Spirit of Prophefie, they are led by an ordinary Spirit of delusion, &c.

2 The Spirit of Prophefie here spoken of, was a Spirit of Government, as appeares by the context, *vers* 16. 17. *Moses* being not able to beare the burthen of government alone, the Lord sent him helpers, seventy Elders, men furnished with his Spirit ; these the Lord Calls extraordinarily to assist *Moses* in the work of government : hence the Lord takes of the Spirit of *Moses*, and gives to these seventy Judges ; i. e. the Lord gave the same of wisdom and judgement to them, as he did to *Moses* : This done they Prophefie *vers* : 25, *id est*, they publish Gods prayles, and have a Spirit of government put upon them, whereby they utter prudential things concerning the government of the people : for, as an acute Commentator observes, they Prophefied, *nec pradicendo, nec predicando* ; but by uttering grave and wise sentences, Apothegms or counsells (as *Moses* did) concerning the publike affaires of *Israel* ; by political and prudential speaking of things appertayning to Government : So that this is not meant of salvifical teaching others, but a political discoursing unto others : Thus he.

This

Vide Robinson
against Yates,
p. 34 &c.

Ainsworth on
Numb. 11. 25.
Subterfugere
conantes illud
onus, in lucem
protracti fue-
runt per sig-
num, miracu-
losum, atque i-
ta ad illud mu-
nus vocati atq;
constituti sunt.
Piscat. fuit do-
num tempora-
le. V. Calv. in
Loco.

Non idem
numero, sed
specie, i. e. a-
liquid spiritui
quo simile pro-
ducam. A Lap.
Trapp. in lo-
cum Eos Pro-
phetasse, ali-
quid de eo q^d
pertinebat ad
gubernationem
populi & ex in-
structione Dei
laudes Dei ce-
lebrabant. A
Lap.

This Spirit of Prophecie did include five things, as à *Lapide* observes :

1 *Prudentiam regendi.* 2 *Doctrinam & consilium ad dubia tam juris & iustitia, quam ceremoniarum & religionis, aliaque qualiter resolvenda.* 3 *Occultorum cognitionem ad decidendas lites & causas occultas.* 4 *Proprie futurorum pronoionem, ad ea vel accersenda, vel præcavenda & arcenda à populo.* 5 *Dei laudes & hymnos, ut Saul dicitur Prophetasse, cum quasi Enthusiasmo actus Dei laudes cecinit, 1 Sam. 10.*

Prophetarunt
i e distante
Spiritu S.
laudes Dei di-
vinis verbis
enunciavunt.

3 *Moses* his wish is not that all might Preach ; but that God would give his People his Spirit, that they might bee able to rule : *q. d.* Oh that the Lords People had a Spirit of Government put upon them, that so they might know how to behave themselves towards their God, and towards those seventy Elders which the Lord had extraordinarily designed for that purpose ! Neither doth hee simply desire that all might Prophesie, but that all were Prophets, *i. e.* gifted and called for such imployment : so that his wish implies that none might Prophesie till they are Prophets and men in Office ; so that this place, take it which way you please, makes against Lay mens Preaching. As first, because those that were called extraordinarily, did Prophesie, *Ergo*, Such as are not called ordinarily may Preach. Secondly, Because the Lord gave a Spirit of Government to these seventy, that they might be able to utter Prudentiall sayings, *Ergo*, Artificers may Preach. Thirdly, Because *Moses* wisheth that all the Lords People were Prophets, *i. e.* men in Office, and so might Prophesie, *Ergo*, Lay-men who never were called to bee Prophets, might Prophesie, &c. These things hang together *tanquam arena sine calce*, like ropes of sand ; and come as neer together as *St. Germans Lips*, which were nine miles asunder.

Vide Rutherf.
Due right of
Presb. p. 281,
282.

The third Objection.

From 2 Chron: 17. 7, 8, 9. and 2 Chron: 19. 6. to 11. & 29. 45, &c. Here (saith Mr. Robinson against Yates, p. 38.) are most pithy and excellent Sermons of King Jehosaphat and Hezekiah, both to the Judges and the Levites. Besides hee sent his Princes to teach in the Cities of Judah. Now if Jehosaphat and his Princes taught, (who were not men in Office) then private gifted persons may also teach, though they bee not called, nor in Office.

Ans^r: I shall white two Walls with one Brush, and answer to both these Objections under one head.

Una fidelia du-
es parietes de-
albabo.

1 *A*: As I did before, pag: 5. distinguish of Preaching so I must now of Teaching.

G

Teaching

Teaching in Scripture is taken two wayes. 1 Sometimes largely for a Fathers teaching of his Children, a Master his Servants : thus *Gen: 18. 19. Abraham* teacheth his Family ; and the Lord commands Fathers to teach their Children, *Deut: 4. 10. & 6. 7. & 11. 19.* Thus Kings and Princes are to teach their inferiors, by quickning them, and exhorting them to doe their Duties in their places thus Judges at an Assize exhort both Pastors and People to live quietly and Godlily in their particular callings ; yet this is not Preaching properly so called : for all Teaching is not Preaching ; ^b a Master teacheth his Schollar, and a Father his Child yet doth not Preach. Thus *Jehosaphat* makes a generall exhortation to the Judges and Levites, to bee faithfull in the discharge of their Places as Judges on the Bench use to doe ; yet this is not Preaching, neither is it so called : read but the Text, and it will clear it selfe, *2 Chron: 19. 6, 7. Jehosaphat* 1 Exhorts the Judges to bee impartiall and sincere : *v: 8, 9, 10.* Hee exhorts the Levites to fidelity and sincerity ; to this end hee sets up a Presbytery and appeals, *v: 10, 11.* For in *Jerusalem* they had a high State or Councell of *Sanedrim*, to which all appeals were made from inferior Courts, and to which all causes of difficulty were referred, both for Ecclesiasticall and Civill affairs : a notable place against Independency.

Thus did the Princes teach : they did not take upon them to bee expounders of the Law, or usurp the Priests Office ; they did not Preach Sermon-wise, or in the same manner as the Levites did : else why doth *Jehosaphat* send Levites to teach the Word of the Lord, if the Princes might or could have supplied their Office ?

2 Take Teaching strictly for a Pastorall act, and so none but Priests, Levites and Prophets may Teach : and thus the Levites are said to Teach, *v: 8, 9.* And they *i. e.* the Priests and Levites, which *Jehosaphat* sent, taught the People ; How ? Not as the Princes in a generall exhortation, but, *v: 9.* they have the Book of the Law of the Lord with them ; It they expound, and out of it they teach the People : And see two excellent fruits and effects of their Teaching, *v: 10. The fear of the Lord fell upon all the Kingdomes round about, so that they made no Warr against Jehosaphat.* Oh that Magistrates would promote the Ministry ! this would bee a means to preserve our Peace, and free us from the fear of Enemies.

2. Exalting and encouraging a faithfull Ministry, is a means to blesse and increase our temporalls, *v: 12. And Jehosaphat waxed great exceedingly, and built Castles and Cities of stone : hee had Riches in abundance.*

We must distinguish between Regall Teaching and Ministeriall Teaching.

^b Duo cum faciunt idem, non est idem. Principes, non usurpant sibi functionem alie-nam, sed ideo Sacerdotibus & Levitis adjungit viros politicos ut major esset eorum auctoritas, &c. Lavater in loco

If Kings and Princes might be Pastors and Teachers, they should be Popes to carry both Swords, temporall and spirituall. Ruth. We may not so expound Scripture, as to make it contradict it self, or to confound distinct Callings. Anni- & semper Scripturarum lites.

ing. Kings teach in a civil, coactive, commanding way : but Pastors in a Ministeriall Pastoral way, as men in Office.

3. The Princes teach *Efficienter*, i. e. by causing the Levites to do their duty. He set Princes to teach, i. e. to see the people taught, saith a Reverend Divine ; but not *Formaliter*, they taught not by themselves in their own persons (for Magistracy and Ministry are two distinct Callings, and have distinct duties, upon which there must be no incroachments ; yet one may be helpful to another, *in suo genere*, for the good of both) but by the Levites, who expounded the Law, the Princes only accompanied them, and by their civil authority did countenance and assist them in preaching : now 't is a rule *Quod quis per alium facit id per se facere videtur* ; What I command my servant to doe I am said to doe my selfe. So Christ is said to baptize, but 'twas by his Disciples ; for hee baptized none himselfe, *Joh: 4. 1.* Hence *Junius in loc.* reads it thus : *Shalac lesaran ; Misit cum praefectis suis Levitas ad docendum : Jehosaphat* sent with his Princes Levites to teach ; hee sent them to take care that the Levites should doe their Office in that time of Apostacie.

4 I answer by way of Concession ; *Dato, sed non concesso* : suppose we should give you that which we doe not grant you ; viz. That the Princes did Preach ; yet here's a vast difference between them and our gifted-brethren : for,

1 These Princes were sent to teach, by the Magistrates command, but our *Jehosaphats* have by many Acts and Ordinances prohibited our gifted-Brethrens preaching.

2 These were Princes, and so men of choice breeding, of rare abilities, able to teach : what is this to our Naylor, Taylors, &c. who have no such breeding nor abilities.

3 They had Levites to joyn with them, who were men in Office : But you (many of you) scorn at Ministers, nick-name them, and revile them, as Antichristian, Baals-Priests, Legalists, troublers of Israel, their Calling Anti-christian, and their maintenance Antichristian, &c. here's

convitiorum plaustra, whole loads. Let such know that Christ takes the indignities done to his Embassadors as done to himselfe : *He that despiseth you, despiseth me* : Wee are oft commanded to love our Ministers, yea to have them in singular love, to count them worthy of double honour, not to rebuke an Elder, but to intreate him as a Father, *1 Tim: 5. 1.* And the Lord gives a special caveat, that wee take heede that wee forsake not the Levite as long as wee live upon the Earth, *Deut: 12. 19.* How contrary to these Precepts doe many in our times walke, who

Hildertham on
Joh. 4 p 247
V. Large An-
not. on Bible.

Princ pum il-
lorum officium
non erat doce-
re: sed id intel-
legendum est de

procuracione
docendi quā
procurabant ut
docerent Levi-
tā, suā præsenti-

tiā authorita-
tem illis concili-
antes apud
populum, cum

que ad illos au-
diendos con-
tantes.

Piscat. in loc.
V. Rutherf.

Due Right of
p. 282. &c.

50

V. Rathband.
against Sepa-
rat. p. 68.

V. Colliers
blasphemous
books against
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hate not so much the person as the Function; and rail upon us not for personal failings, but because wee are Ministers: Let such learn of those Princes to countenance and assist the Levites, if they would prosper.

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Annot. in loc.

4 Admit they did Preach, yet 'twas but once, and that in a time of extraordinary reformation, when the Church was in a collapsed condition, and the People fell to Idolatry.

Now let's gather up all, and see what wild conclusions our opposites draw from hence.

1 Because Kings and Judges may exhort Magistrates and Ministers to do their duties *Ergo*, Lay-men may Preach.

2 Because Princes goe with the Levites, to countenance and assist them, *Ergo*, Gifted-brethren may go against Levites, to ruine and overthrow them.

3 Because Princes teach in a collapsed Church, when the People were fallen to Idolatry, *Ergo*, Lay-Prophets may teach in a constituted Church, where all the rags and reliques of Idolatrie are ruined.

These are Arguments *à baculo ad angulum*: Because my staffe stands in the corner, *Ergo*, 'twill rain to morrow, &c.

The fourth Objection.

From 1 Sam: 10. 5, 6. Saul did Prophecie and his servants did Prophecie, 1 Sam: 19. 20, 21.

V. Jackson in
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Prophecie is
threefold.

1 Foretelling
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Answ. This was extraordinary, as being a supernaturall work of the Spirit, and not an Office: *Saul* by the instinct of the Spirit prayseth God, and thereby was confirmed in his Kingly Calling; and for confirmation of him in that Office the Spirit of the Lord came upon him; and so his servants for a time were transported with divine raptures, as in an extasie, and joyned with the sons of the Prophets in praising God with Psalms and Songs, and speaking of Divine matters; and were so transported with a Spirit of Prophecie, like the Prophets, that they forgot their businesse, which was to take *David*.

Here's no Preaching to others, no usurping the Levites Office; but all extraordinary; which makes nothing for your usurped Ordinarie Teaching.

The fifth Objection.

The example of *Elisha* called from the Plough, 1 King 19. 19. And *Amos* (chap. 7. 14. 15.) from the Stalls.

Answ.

Answ: These were called extraordinarily, and shewed it by their extraordinary gifts in the discharge of their places and Callings; and therefore *Amos* when hee was forbid to Preach, doth not plead that hee was a Gifted-man, but pleades and proves his extraordinary Call, and that hee was sent of God to Preach his Word, *Amos* 7. 15. *The Lord tooke mee as I followed the Flock, and bid mee goe, Prophecie; I did not run on my owne Head, nor Call my selfe, but the Lord gave mee my Commission.*

Extraordinari-
um non facit re-
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Bucan loci, p.
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V. Owen Duty
of Pastors and
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34, &c.

A sixth Objection.

Joel 2. 28. *Where the Lord promiseth in the Gospel times to pour out his Spirit upon all flesh, and their sons and daughters should Prophecie, &c. And Isa: 54. 13. All thy children shall bee taught of God, Jer: 31. 33, 34. Joh: 6. 45.*

Answ: The Scripture is the best Interpreter of it self; and one place, compared, helps to illustrate another: If wee looke into *Acts* 2. 16, 17, 18. it will illustrate this place; there *Luke* applies this Text in *Joel* to the dayes of the Messias, when Christ should pour out his Spirit abundantly, and that upon all sorts of People, without distinction of Nations, or conditions of Persons, be they never so meane, never so low and contemptible, be they sons or servants, male or female, bond or free, rich or poore, Jews or Gentiles: *Yet I will pour on them, saith God, and that abundantly, not only Dona gratis data, common gifts, as the gift of Tongues and Languages, the gift of working Miracles, the Spirit of Prophecie and Divine revelation, whereby they shall bee able ex tempore, without study, to expound prophetick Scripture, and foretell things to come, as Agabus did, and the four daughters of Philip; Their old men by divine Dreames should foretell things to come, and their young men should see Divine and Prophetick Visions, &c. Acts* 19. 6. & 21. 9. *1 Cor: 14.*

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est scriptura.
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But I will also give them *Dona gratum facientia*, my speciall Grace, as the Spirit of illumination, Sanctification, Regeneration, Faith, Love, Obedience; I will teach all Believers, all my Elect, of what Age, Sex or condition soever, this precious and more excellent way.

This Promise was fullfilled initially, and in part, * *Acts* 2. 11, 17. * See this more fully cleared in that clear little *Traкт. Antidor.* against Lay-
when at the Feast of *Pentecost*, Christ did pour out the Spirit abundantly on the Apostles, and they spake variety of Languages; but it's now fullfilled in all the elect, to whom God gives his Spirit abundantly, yet with this difference; formerly, they had extraordinary gifts of the Spirit; but now, ordinary.

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Lap.

But I will also give them *Dona gratum facientia*, my speciall Grace, as the Spirit of illumination, Sanctification, Regeneration, Faith, Love, Obedience; I will teach all Believers, all my Elect, of what Age, Sex or condition soever, this precious and more excellent way.

This Promise was fullfilled initially, and in part, * *Acts* 2. 11, 17. * See this more fully cleared in that clear little Treat. Antidor. against Lay-Preach. p. 22. when at the Feast of *Pentecost*, Christ did pour out the Spirit abundantly on the Apostles, and they spake variety of Languages; but it's now fullfilled in all the elect, to whom God gives his Spirit abundantly, yet with this difference; formerly, they had extraordinary gifts of the Spirit; but now, ordinary.

So then wee see these words are only a promise, but no precept for Lay-preaching : Now to argue thus ; Because in the Primitive times God endowed Beleevers with an extraordinary measure of the Spirit ; so that they could Prophecie *ex tempore* ; therefore men that want now this extraordinary gift may turn Preachers.

2 Because the Lord promiseth to bless his People, not only with temporal but Spiritual blessings, *Ergo*, They must all Preach and use their gifts in publick.

3 Because the Lord promiseth to pour his Spirit on his handmaids (they did Prophecie and foretell things to come in the Primitive times) therefore women (who are forbidden yet) now may Preach, &c. This is *Naylors*, Logick and smels very strong of the Anvile.

As for these promises, *Ier* : 31.34, &c. the sum of them is but thus much, *viz.* that in the dayes of the Gospel, Gods people shall by his Spirit have a more full and cleere understanding of divine Mysteries, that there shall not need so much labour in teaching them, as formerly with little fruit : for now they shall all be taught of God.

Allegations out of the New-Testament for Lay-Preaching, Answered.

The first Allegation.

FROM the example of Christ : If hee disputed in the Temple, and preached in the Synagogues without a Call, then Lay-men, that have gifts, may likewise preach without a Call : and this is the Argument of their *Acchilles* ; If it were (saith he) *the received order in Israel, of old, for men out of Office, to speake and teach in publick, how was Jesus the son of Mary admitted to dispute in the Temple with the Doctors, Luke 2. 42,46. and to teach and preach in the Synagogues so commonly as hee did ? Matth. 9. 35. Luke 4. 16, 17.*

Ans : All Christs actions are not for our imitation ; hee did many things which wee may not, cannot doe ; wee must live by Rules, and be led by them, and not follow any ones example against or besides the Rule ; for that which was lawfull in Christ to doe, may bee unlawfull

2. 'Tis true Christ disputed with the Doctors at twelve years old, but hee did not preach to them. Disputing is one thing and Preaching is another.

3. Christ was called extraordinarily, and sent by his Father to Preach glad tidings to the meek. *Joh: 20. 21. As my Father sent me :* (who sends our Lay-Prophets, I have told you before ;) and the People took him for a Teacher sent of God ; for it was a fashion amongst the Jews (as reverend *Diodate* on the place observes) that if any one did come to their Ecclesiasticall meetings, who was known to have some gift of understanding in the holy Scripture, which was read every Sabbath day, *Act: 13. 27. and 15. 21.* they would intreat him to make them partakers of it for their common Edification. So that it appears that the People took him for a Prophet, a famous Prophet.

Luk: 4. 14, 15. There went out a fame of him thorow all the Regions round about, and hee taught in their Synagogues, being glorified of all, both for his Doctrine and his Miracles ; and this was the ground of that liberty granted him in the Synagogue.

Now let our Artificers and Lay-Prophets shew such a life, such Doctrine, such Miracles as Christ, and I know no man will envy their Teaching.

4 The Question still will bee, whether Christ taught publicly before hee was thirty, and before hee was baptized, or after ? The most received and approved opinion is, that he did not observe this custome of publique Preaching in the Synagogues, till the time of his Ministry, *Joh: 18. 20.* This the Learned gather from *Luke 4. 14.* that Jesus (after his Baptism) returned in the power of the Spirit to preach in Galilee, *ἐν δυνάμει, (i. e.) in potentia, robore, vi spiritus q. d. Jesus à baptismo potenti impulsu Spiritus S. reversus est in Galileam, &c. à Lap.* And 'tis improbable that Christ would Preach all these Sermons from *Matth: 4. to Matth: 13.* before hee entred on the Ministry (which they must grant that hold this opinion :) for hee Preached at *Capernaum* and *Galilee*, and the places adjacent, and after comes to *Nazareth*, *Matth: 13. 54. Luk: 4. 15.* hee was bred there, and so his low and private kind of life being known to them, hee comes last to them.

5 Let us grant it, that 'twas the practice of the Jewish Church to admit all gifted Artificers, &c. to Preach ; yet this corrupt and irregular practice of theirs, can bee no president to us, who are to walk by Rule, and the Canon of the word, and not by such disordered examples.

Hec prorsus extraordinarium fuit. Beza annot. Maj. in 1 Cor. 14. 29. V. Beza in loc. Joh. 3. 2. we know that thou art a Teacher come from God, &c.

Galilæi & alij, propter doctrinam & miracula caperunt præclare, honorificè seu gloriose de ipso sentire & loqui, magnam ipsi auctoritatem tribuere, ac cum reverentia in singulari honore ipsum habere. Chemnit. in loc. &c. p. 451. V. A. Lap. in Luc. 4. 61. Stella in Luc. 4. p. 151.

Rutherf. Due right, p. 286. Gal. 6. 16. πρὸς ἁγίους

The second Allegation.

Robinsons Plea,
p. 39.

Secondly, They alledge the example of the Apostles, *Mat: 10. 1, 5, 6*, who Preached before they were sent; and the 70 Disciples Preach, yet were not men in Office, *Luke 10.*

Ans: The Apostles were men in Office and not Lay-Preachers.
1 They had their Call from the first election of Christ. 2 They had Commission from him before his Resurrection: *Matth: 10. 7.* he gives them power; *v: 5, 16.* he sends them & commands to go. True, they had a larger Commission granted after Christs resurrection; then 'tis *Goe to all Nations*, *Matth: 28. 19.* before 'twas, *Rather goe to the lost Sheep of the house of Israel*; they had a further confirmation after, and greater measure of Gods Spirit to lead them into all truth; As a Justice of Peace may be put into Office, and yet receive a further confirmation; yea, and a greater means to perform his place.

See this point
more fully de-
bated by Reve-
rend Mr. Ru-
therf. p. 187,
&c.
Joh. 42.

3 Christ calls them Apostles before his resurrection, *Matth: 10. 2.*
Now the names of the twelve Apostles were these.

4 The power of the Keys was committed to them, both Doctrine and Discipline, *Joh: 20. 23.*

5 Which strikes the nayl dead, They had power to Baptize, which no man out of Office hath, our Bretheren themselves being Judges.

Aradervum, de-
signo, creco,
& constituo,
Leigh.
V. Leigh's
Comment on
N T. Luk. 10.
Rutherf. p.
92.

2 That the 70 Disciples were Pastors in Office, is clear, *Luk: 10.* Christ appointed other seventy also and sent them out: As hee had before sent forth the twelve, now also hee sends forth these, *and Satan falls like Lightning* before their powerfull Preaching, *v: 17, 18.* So that Christs appointing these was a designation to a publique Office, as the Originall signifies, a creating and ordering of them, as that pious and industrious Critick, to whom the Church of God oweth very much, hath well observed.

The third Allegation.

Obj: *The Scribes and Pharises were not Pastors in Office, yet they Preached, Ergo, private-gifted Bretheren may Preach.*

Qualis perso-
na, talis peri-
sona.

*Ans: You doe well to rank your selves amongst Scribes and Pha-
rises: like Lettice, like Lips; Rem acu terigistis; you have hit the nayl
on the head: since you can have no help from true Apostles, now you
flee*

see to false ones. This is *Petitio principii*, a beggerly begging of that which is to be proved.

1. You must prove that the Scribes and Pharisees were not Pastors in Office. So we did (say you) at the Disputation, thus: All Priests were to be of the Tribe of *Levi*. But the Scribes and Pharisees were not of the Tribe of *Levi*: *Ergo*, they were not Priests, and so by consequence not men in Office.

A. We desired you to prove your *minor*, viz. That the Scribes and Pharisees were not of the Tribe of *Levi*; which you did, thus:

Paul was a Pharisee, but not of the Tribe of *Levi*: *Ergo* no Pharisees were of the Tribe of *Levi*.

A. We replied, that this was but one particular instance, and so could not make a rule, no more then one Swallow can make a Spring: besides, you were told, *A particulari ad universale non valet consequentia*; because one man is blind, *ergo* all men are blind; because one Lay-Preacher is a Caviller, *ergo* all are Cavillers; because one nayling Preacher is ignorant, *ergo* all are ignorant, &c. This was your Bakers Logick, and it favours of the Peel.

But to clear this doubt, I shall give you one place that plainly proves the Pharisees to be Priests and Levites, *Joh. 2. 19.* compared with *v. 24.* The Jews sent Priests and Levites from *Hierusalem*: and who were they? *v. 24. They that were sent, were of the Pharisees.* So then you see they were Pharisees, yet of the Tribe of *Levi*.

2. Giving, though not granting, that they were not of the Tribe of *Levi*, yet that they were not bare gifted men, but Preachers in Office, is clear, *Mat. 23.*

Secondly, They sit in *Moses Chayr*, (*i. e.*) had the ordinary Office of Teaching the people committed to them: they were Doctors of the Law; and Christ bids the people, Hear them.

3. The Priests were to be of the Tribe of *Levi*, but the Scribes and Pharisees were Prophets; and these might be of any Tribe, as *Jeremiah* was, and other extraordinary Prophets.

The fourth Allegation.

Acts 7. Stephen being a Deacon, and no Pastor in Office, yet Preached, *Ergo*, un-officed men may preach.

Answ. We must distinguish of Deacons: 1. Some were called extraordinarily, as *Philip*, *Acts 8.* who was an Evangelist, *Acts 21. 8.* he was not self-called, but by a speciall Commission from the Spirit he goes from *Jernusalem* to *Samarina*. and thence called by an Angel to instruct

Multi ex Scribis & Phariseis erant Sacerdotes vel Levitæ. *A Lap.* Per cathedram Meton. intelligit honorem, gradum, dignitatem, auctoritatem docendi & jubendi, quam apud Judæos habuit Moses, quam Scribæ Moysen acceperint. *A Lap.*

instruct and baptize the Eunuch. An Angel calls *Philip*, but these men want men and Angels to bring them in.

Diaconi bene fungentes Officio acquirunt libertatem & auctoritatem, ut homines etiam potentes non curent: sed liberè ea quæ fides Christi exigit, profiteantur, doceant, arguant & proficiant. *A Lap.*

2. Others were called Ordinarily, when by improving their talent, the Church had experience of their industry, ability, and piety, they were promoted to be Pastors, 1 *Tim. 3. 13.* *They that have used the Office of a Deacon well, purchase to themselves a good degree;* that is, they make themselves fit and worthy to be promoted to higher degrees in the Churches service.

3. *Stephen's* was no Sermon; but being accused of blasphemy, he makes an Apologetical Oration for himself, and a Confession of the Faith before his persecutors: and if this be Preaching, then those women-Martyrs in *Queen Maries* time that did confess and profess the Truth before their adversaries were Preachers.

The fifth Allegation.

Robinson, p. 46, &c.

Act. 8. 4. *They that were scatter'd abroad went everywhere Preaching the Word.* Hence they gather that all that can may Preach.

These were not the Apostles (say they:) for *ver. 1.* They stayed at *Hierusalem*, Ergo, They were private Christians that did Preach. Hence the Socinians gather that Vocation and Ordination are needless; because they do not read that these were sent or ordained.

See more fully on this, T. Workman against Lay-preach. p. 9, 10.

Antidote, p. 38, &c.

Seaman Distributed. Preface.

Argumentum ab autoritate negante, sed non ab autoritate negativâ, valet in Theologicis. Ut, non meminit hujus rei Scriptura, ergo non est admittenda. Prid.

This is that ἐν ᾧ ἡμεῖς, their *Argumentum decumanum*, *nodus decumanus*, their *Achilles invincibilis*, their strong hold; which being pulled down they are left naked.

A. This is a *non sequitur*: Because they that were dispersed preached, Ergo, All that can may Preach.

For, 1. It cannot be proved that all these dispersed were private men out of Office: *Philip* was one of these scattered and dispersed ones, who was an Evangelist, *v. 5* &c. therefore they were not all private men: there were besides the Apostles, Prophets, Evangelists, and the seventy Disciples; they might be some of these, and not private professors.

2. The Apostles might give them a Commission to Preach when they went thence, *Act. 15. 22, 23.*

Obj. *The Text doth not say so.*

A. *Ab autoritate negativâ, nihil concluditur.* Arguments drawn from silent authority, conclude nothing. We do not read of *Adams* Faith or Repentance; it doth not therefore follow that he had no Faith and Repentance. We do not read of his Sacrificing, observing the Sabbath, or performing any pious exercise; yet we cannot in the judgement

ment of Charity conclude that he omitted these things. We read of no Parents that *Melchizedek* had ; it doth not therefore follow he had none, &c.

3. Did not the Lord give them Commission by immediate revelation, giving them the spirit of Prophecie, and so calling them extraordinarily (as he did many in those Primitive times?) This I think I can prove from the Text : and if so, you are gone : for extraordinary examples make no ordinary Rules. Though God permit the *Israelites* to rob the *Egyptians*, yet I may not steal.

1. I prove their extraordinary Call, by the extraordinary Effects of their Preaching. *Acts 11.21. And the Hand of the Lord was with them, and a great number believed and turned to the Lord.* 1. The Hand of the Lord was with them, as it was wont to be with extraordinary gifted Prophets. Thus the Scripture usually speaks of the Prophets. *2 King. 3.15, Thus, the hand of the Lord came upon Elisha ; i. e. the Spirit of Prophecie.* So *Ezek. 3.14. The hand of the Lord was strong with me.* *Luke 1.66. & 5.17, by the hand of the Lord* is meant the mighty power and assistance of God in miracles, and inward working in the hearers, accompanying their Ministry. So *Deod. large Annot. Chrysost. Oecum. & à Lap. Deus sua potenti manu aderat eis ad faciendum miracula in confirmationem fidei, ad predicandum tantâ sapientiâ & efficacia, ut multos Gentiles converterent ad Christum.*

Extraordinariam vocacionem non temerè damnant Apostoli, sed ex effectis judicant. Beza Piscat. Ruthers. Due Right, p. 293, &c.

Manus est Symbolum energię, index rei, & instrumentum operationis. Vide Greenhil in loc. Perk. 1 Vol. p. 761. Singulâri Dei impulsu hoc factum. Cal.

2. The extraordinary number of converts, their great and quick harvest, shews more then ordinary assistance. To this assents Reverend *Perkins*. Some (saith he) the Lord calls by special instinct, and extraordinary inspiration of the Spirit. The dispersed preached without any outward Call, no doubt by the instinct of the holy Ghost, as appears, in that the Hand of God was with them. And whereas false Prophets oft plead an extraordinary Call, he sets down marks, by which we may discern their Illusions from Gods Call. I. Extraordinary Calling never takes place, but when Ordinary calling fails; and that is at two times especially: 1. In the founding and planting of a Church. So Apostles and Evangelists were called extraordinarily. 2. In times of universal Apostacie, when the Church is ruined and defaced. II. You may know them by their Doctrine. III. By their lives. IV. By their Gifts : whom God calls extraordinarily, he endows with extraordinary knowledge, courage, &c.

Bucan. loci, p. 540, &c.

Lastly, I answer by way of Concession, giving, though not granting your desires. Say these were private Christians, yet I shall clear all by asking you two questions.

Privilegium non tollit legem.

1. Q. *When did these dispersed Disciples of the Apostles, though not Apostles, Preach?*

A. Not in times of Peace and settlement, but in times of sore persecution, when *Steven* was stoned, and the Church was scattered about, and forced to flee up and down, *Act. 8. 1. 2, 3. 4.* Very Emphatical is the word *Therefore*, *ver. 4.* Speaking before of the persecution of the Church, and of the stoning of *Steven*, the Holy Ghost infers, *Therefore* those that were scattered, Preached; implying, that had not that persecution been, and the Apostles constrained to abide at *Jerusalem*, with their converts, those men might not have done what they did. Are our times such? are our *Stevens* stoned, our flocks scattered and dispersed, our Ministers all banished and gone? &c. If so, then you that have gifts may supply their room, &c.

2 Q. *Where did they Preach?*

A. Not at *Hierusalem*, a planted, settled, constituted Church, *v. 1.* but at *Phenice, Cyprus, Antioch, &c.* amongst heathens, infidels and Idolators, where no Church was planted, as appears, *Act. 11. 19, 20.* they Preach at *Antioch* to the Grecians, who were Gentiles and Heathens, without Christ, and without God in the world; as appears *Rom. 1.*

That may be lawful *in Ecclesia constituenda*, in an unplanted Church, in the beginning of a Reformation, when no rule is set, no Ministers, no Magistrates, no Teaching, no knowledge, no Ordination can be had, none to ordain, &c. which is utterly unlawful *in Ecclesia constituta*, in a planted, constituted Church, where there is a settled Ministry, settled Ordinances, settled Worship, according to the Rule, &c. Here must be Election, Probation Ordination. Full to this purpose is that quotation of that ingenuous and studious Gentleman: Lay-men may Preach upon occasion to Churches disordered, and to persons not yet gathered to any Church. Those which were dispersed upon the persecution of *Steven*, did publish the Gospel where there was no Church. But how eminent soever mens abilities are, how well soever known to themselves or the world, to undertake the instruction of the people without publike Order, in publike Assemblies, is a thing that no Scripture, no time, no custom of the Primitive Church will allow. *Thornedike Service of God at Relig. Assemb. cap. 11.*

Now let us gather up all, and put it into a Parallel, that our gifted brethren may the better see how neer they come to their pattern.

Paret hoc cum
cyprios Evange-
listas Evangeli-
Zasse Gentili-
bus. A Lap.
Quum Antio-
chena Ecclesia
per Ministros
extraordinem
vocatos plan-
tata sit, non est
in quod in
plantandis Ec-
clesiis, semper
ordinariam
vocationem
requiramus.
Piscat. in Act.
11. 20.
Leigh Com. on
N. Test.
Acts 11. 20.
The το κεινο-
ν ου and thing
in question is not
whether a gifted
man may preach
in an unplanted,
but in a planted
Church.

The Parallel.

- | | |
|--|---|
| 1. Those dispersed had extraordinary gifts. | But our gifted Brethren have not ordinary. |
| 2. These had an immediate Call. | But ours have not a mediate. |
| 3. Those Converted many souls. | These Pervert many. |
| 4. The Hand of the Lord was with those. | The Hand of the Lord is against these. |
| 5. Those preached the Word of God, Act. 11. 19, 20. | These deny the Law, and preach New-lights. |
| 6. Those preached in times of Persecution. | These in times of Peace. |
| 7. Those preached in unplanted Churches, amongst Heathens. | These in planted Churches amongst Christians. |

By this time I hope I have levelled your strong Hold, and laid him in the dust. I now march on to the rest.

The sixth, a Fort.

Acts 13. 14 15. Paul and Barnabas coming into the Synagogue, the Rulers sent to them (not as Apostles, which they acknowledged not, but onely as men having gifts) that if they had any word of exhortation, they should say on.

A. Paul and Barnabas were men in Office, true and faithful Prophets and Apostles, and so had Commission to teach the Nations wheresoever they went. 'Tis a non-sequitur, Because men in Office were desired by the Rulers to exhort, Ergo, Men out of Office may do so.

2. They were known to be Teachers in Office, and (in all probability) were so reputed by the Rulers of the Synagogue: having heard the fame of their Preaching and Miracles, which might easily come from Cyprus to Antioch, they desire a word of exhortation from them, v. 14. Act. 14. 1. They were known Prophets.

3. This was practised in corrupt times, and times of great confusion. So the learned Apollonions acknowledgeth, that in corrupt times especially it was permitted to some out of Order, to teach and exhort; but they

they were alwayes such as had testimony of their gifts, and of whom there was a general opinion of their mission, extraordinary or ordinary, by reason of the Doctrine they preached, and the works they did: Thus at *Nazareth* Christ was permitted in the Synagogue to read and explain the writings of the Prophets, *Luke 4. 16.* as one who by reason of his Majesty and miracles did everywhere obtain audience, as reverend *Beza* here noteth; by which right he taught both in the Temple, and everywhere; wherefore also the ordinary Doctors demanded of him by what Authority he did is, *Mat. 21. 23.* So we find that *Paul* and *Barnabas* were allowed, (*Act. 13. 15.*) publikely to speak and exhort in the Synagogue at *Antioch*, as being such whose fame was already known to those of *Antioch*; for they had before this time for a whole year preached the Word of God to many there, and brought many to the Faith of Christ, &c.

But observe his conclusion: But in the practice of the New Testament, none but Prophets by Gifts and Office, either ordinary or extraordinary, were permitted publikely in the Assembly of Beleevers to preach the Word of God in Christs Name, &c. Thus he.

What have we to do with Jewish corrupt Customes? We are to walk by Rule, and not by such new Lights. The liberty given in their Synagogues, can be no president to us, no more then the custome of persecuting the godly, and casting them out of their Synagogues.

Let's sum up all. 1. Because *Paul* and *Barnabas*, who were men in Office, preached; *Ergo*, such as are not in Office, may preach. 2. Because such as were known to be Teachers, and were famous, preached; *Ergo*, such as are unknown Teachers, and infamous, may preach. 3. Because the Jews had a custome, in corrupt times, to call forth gifted men to speak in their Synagogues; *Ergo*, we must leave the Word, and follow their superstitious customes. This is sure some Shooe-makers Logick: it's set upon the Last, and stretcheth well.

The seventh, a Tower.

The example of Apollos, Act. 18. 24 25, &c. An eloquent man, and mighty in the Scriptures, instructed in the way of the Lord, taught diligently, &c. Because he preached without a Call, Ergo, Gifted Brethren may preach without a Call.

Hic dignus
vindice nodus.

This is a Tower, a strong Tower, in our Brothers conceits; here they triumph (though it be before the Victory :) *Apollos, Apollos* preached without a Call, &c. But let us approach neer it, and we shall discern this

this Tower to be a Tower of *Babel*, too weak and sandy a foundation for their high and haughty building : Like the Apples of *Sodom*, glorious to the eye ; but touch them, and they fall to dust and ashes.

And therefore I answer, 1. This is an Example, but no Precept : ex-
amples may not be followed, without observation of the like causes, and
like conditions. Now I doubt not but I shall prove your case & *Apollos's*
to be different ; and then this instance will do you no good. In follow-
ing examples, (saith a very learned man) we must mark four things : *Weems Jewish*
1. How they did it. 2. When they did it. 3. Where they did it. *Synag. 1 part.*
4. Why they did it. These will give some light in this business. *p. 265, &c.*

1. We will inquire who it was that Preached ? *Apollos*. What was he ? A Minister. How is that proved ? *1 Cor. 3. 5.* Who is *Paul* ? and who *Apollo* ? But Ministers, &c. He is *interminis*, expressly called a Minister.

Obj. He was ordained afterwards.

A. You may do well to prove that. *Affirmanti incumbit probatio* : *Quod enim non lego, nec credo.* Where the Scripture hath not a Tongue to speak, we must have no ears to hear.

2. He was a coadjutor to *Paul*, and therefore oft joyned with him, *1 Cor 3. 6, 22.* and *1. 1. 12.* and *4. 6.* and *16. 12.* *Paul may plant, Apollo water; q. d.* I *Paul* first planted and preached the Word, *Apollos* came after me, and by his Ministry expounded the same Doctrine of Christ to you, and so watered what I had taught. Hence the learned *Zanchy* ranks him with Evangelists ; *Timothy, Titus, Silvanus, Apollos* : these were not tyed to any one place, but were assistants to the Apostles, to water what they had planted.

3. What were the gifts and endowments of the Minister ? Surely, more then ordinary ; few in all the Scripture so highly commended for endowments and abilities, as he. Such as God calls extraordinarily, he gifts extraordinarily.

The Text tells us he was an *eloquent* man ; he was both prudent and eloquent, he had skill in the words, and could expound well ; he had good elocution to express his Exposition. Matter well habited, is more acceptable.

Mighty in the Scriptures (i. e.) well instructed and grounded in them, and endowed with a singular grace of Gods Spirit, to propound, expound, and perswade them to men.

Instructed in the way of the Lord ; He had learned the coming of Christ into the world, and his Doctrine, when *John* the Baptist had taught obscurely and imperfectly of it ; but had not participated of the clear

*Ubi similes
causæ & cir-
cumstantiæ,
ibi locum ha-
bet exemplum.*
*Weems Jewish
Synag. 1 part.
p. 265, &c.*

*By Grace. This
may have a rela-
tion to Apollos,
who by his au-
thentical Mini-
stery called*

*Grace, Rom:
1. 5. & 15. 15.
1 Cor. 3. 10.
Deodat.*

*Zanchy in Eph.
4. 11.*

*Bucan. loci,
p. 525.*

*Formatus fuit
à natura, infor-
matus curâ,
confirmatus
praxi, in iis
quæ sunt Do-
mini. Prid.*

clear and large Declaration which Christ and his Apostles had made of it.

4. *Fervent in spirit.* He was no cold, dead Teacher; but he taught powerfully, lively, experimentally.

5. He taught diligently: he was no idle, Strawberry-Preacher.

6. He doth not preach his own fancies, but the things of the Lord, *viz.* the Baptism of *John*, (*i. e.*) the Doctrine which *John* the Baptist had delivered concerning Christ, and had sealed to his Disciples by Baptism.

7. He teacheth boldly in the Synagogues, not fearing the face of man.

8. Observe his rare Humility: he doth not disdain (though he were a man of singular abilities) to be taught what he knew not of mean persons; an humble man can learn of the meanest; a little child shall lead him, *Isa.* 11.6. to see a Master in *Israel* sit by an *Aquila*, a Tent-maker, and a *Priscilla* his wife, and to be instructed by them, to learn of his Auditors, was no less an act of meekness then of wonder; but a wise man looks more at the Counsel then the Counsellor; he regards not so much who, as what the instruction is; an *Abraham* can hearken to the Counsel of *Sarah*, and *Job* of his servants.

9. He hath the approbation of the Church of God for his abilities, *ver.* 27. The Brethren of the Church of *Ephesus* write Letters commendatories in his behalf to the Disciples at *Corinth* to receive him.

10. His Teaching was operative and fruitful; he did not labour in vain: For, 1. he furthered the faith of Beleevers and helped them much. 2. He was able to convince gain-sayers, *vers.* 28. he convinced, he mightily convinced the Jews, and that not privately, for fear of opposition but he undertakes them publikely; and this he doth not by weak humane inventions, but by the Scriptures; (out of *Isaiab*, *Daniel*, the *Psalms*, *Moses* and the Prophets) he doth Theologically demonstrate, and infallibly conclude, that this *Jesus* the Son of *Mary* was the true *Messias* promised to the Fathers, &c.

Thus you have seen this good man in his colours; how like our gifted Brethren are to him, we shall see in the Parallel.

The second Quære will be. *When he preached?*

A. 'Twas in a time when Churches were planting, in the Primitive times, when God gave extraordinary gifts, and poured out the Spirit of Prophecie in abundance, for the gathering and perfecting of his Church, &c.

2. 'Twas in a time when that corrupt custom was in practice among the Jews, of giving liberty to some (though not in Office) to preach.

3. I answer by way of concession : Should we grant that *Apollos* was not a man in Office, yet 'twill not help you : for this is but an instance (as a judicious Divine well observes) of the liberty given by the Jews, or taken, when as yet there was no Church in being. Take in all the commendations of the man, and, in a like juncture of time, others of like abilities may do the like.

I come now to the Parallel, that our Brethren may see how like, or rather how unlike they are to their Pattern, and, as they conceive, their Patron.

1. *Apollos was a man of extraordinary abilities.*

These (most of them) have not ordinary.

2. *He is called a Minister, and was a Preacher.*

These are Diminishers, and Praters.

3. *He was an Helper to the Apostles.*

These are Hinderers to their Successors.

4. *He was Eloquent.*

These are Loquent.

5. *He was mighty in the Scriptures.*

These in Raptures.

6. *He taught the things of God.*

These their own Fancies.

7. *He taught frequently.*

These firily.

8. *He taught boldly and openly in the Synagogues.*

These clancularly creep into houses and corners.

9. *He was very humble and lowly.*

These very proud and self-conceited.

10. *He had the approbation of the Church of God.*

These preach without it.

11. *He convinced and converted many.*

These will not be convinced in themselves, nor do they convert any; yea, they pervert many.

Deliberandum est de remedio praesertim cum non Cynthius, sed Apollos aurem vellat.

The eighth is a Bulwark.

1 Cor. 14. 1, 31. where the Apostle exhorts them to desire spiritual gifts, but rather that they might prophesie; and tels them, *vers. 31.* they may all Prophesie, &c. Hence our Brethren conclude, that all that have Gifts may Prophesie in publike.

Our gifted Brethren build very much upon this Text; and being pursued, they run hither for shelter; but in vain, being meerly deluded with the word *All*, as if the *Apostle* had commanded all the Godly promiscuously to preach, when he speaks onely to Prophets, as the context clearly shews.

The Question then will be, who are meant by this word, *All*, v. 31. *Ye may all Prophesie.*

A. 1. I answer Negatively, It cannot be meant of all the Saints collectively; for then women, who have gifts, should preach, who yet are forbidden. Secondly, private Professors are nowhere commanded to leave their Callings, and go study Arts and Sciences, that so they may be Preachers; but are commanded to abide in their Callings 1 Cor. 7. 20. Thirdly, then all should Baptize; (for Christ hath joyned Preaching and Baptizing) and then what need Christ give Pastors and Teachers? *Are all Prophets?* 1 Cor. 12. 29.

2. I answer positively, By *all* is meant, all such as are Prophets: the Text is clear, v. 29. *Let the Prophets speak two or three, &c. v. 30. If any thing be revealed, &c.* They were extraordinary Prophets, and spake by immediate revelation, without study: then follows, v. 31. *For ye may all Prophesie, i.e.* all you that are gifted and called to be Prophets; for so it follows, v. 32. *The spirits of the Prophets, i.e.* the Doctrine of every Prophet, *must be subject to the* examination and censure of the other *Prophets*; and therefore (saith the Apostle) every Prophet may speak in publike, to the end that he may be discerned and approved by the rest. General words must be confined to the particular Argument of the speech: So that the word *all* must be confined to the Prophets; Prophets, Prophets, all ye that are Prophets may preach, but these were Prophets by Gift and Office; therefore they might and did preach publikely in Christs Name in the Assembly: So that the Apostle speaks not of all Beleevers in common, nor of any in the Congregation promiscuously, but of the Prophets lawfully called to instruct the Church of God. And 'tis worth observing, that the word *Prophet* is never given to any in the Old Testament, or the New, but onely to Ministers

nifters and men in Office; and therefore our Saviour exprefly diftingui-
fheth a Prophet from a righteous man, *Mat. 10. 41.*

q. d. All you that are Prophets, and have the gift of Prophecie,
and extraordinary revelations, fo that you can dextroufly open hard
Prophecies *ex tempore*, without any ftudy, and interpret Prophetick
Scripture to edification, &c. whilft thefe miraculous and extraor-
dinary Gifts endure. ye may, all that have them ufe them.

2. It appears they were Prophets, becaufe the duties of Prophets are
afcribed to them, *v. 3. 4. 5. 12. 24. 25.* they muft interpret, convince,
confute, edifie. &c. all which are the duties of a Prophet.

Thus its clear, that thefe were Prophets; and if fo, this place cannot
help our Brethren; for thus they muft argue hence: Becaufe Prophets
who were men in Office, yea, extraordinary Prophets, did preach:
Therefore, we gifted Brethren, who are no Prophets, nor men in Office,
may preach. *Hoc eft dialectica Independentia.*

Obj. T. P. Objected, that thefe were ordinary, not extraordinary
Prophets.

A. Habemus confidentem reum; you have betray'd your caufe:
for if thefe were Prophets, as you confeis they were, and I have proved
from the Text; then unlefs you can prove your felves to be Pro-
phets, and men in Office, this place will no whit availe you.

But fecondly, I fhall eafily prove them to be extraordinary Prophets
from the Text, *v. 30. If any thing be revealed, &c.* They preached
extemporary Revelations; they were able by the fingular revelation of
the Spirit to give the fence of Prophetick Scripture, without ftudy or
pains *Gal. 1. 12.* and fometimes they would foretell things to come, as
Agabus, Act. 11. 27. and the four daughters of *Philip*. In the be-
ginning of the Gofpel and firft planting of it, the Lord was pleafed to
confirm it by extraordinary gifts of miracles, Healing, Tongues, Inter-
pretation, Prophefying, and foretelling things to come. Thefe were
temporary, and to endure onely in thole primitive times; they are now
ceafed; fo that he's a miracle that fhould defire now fuch miracles.
Fully to this purpofe is that of a learned man: The grace of Prophefying
under the New Testament was of immediate revelation and inspiration
of the Holy Ghost to all purpofes, as under the Old. *V. 30, If revelation
be made to another that fitteth by, let the firft hold his peace, to fhew
us that fome were infpired upon the very point of time with the truth of
matters in debate at their Affemblies, as 2 Chron. 20. 14. Act. 13. 2.*
Thus he.

Thefe Prophets are fet amongst extraordinary Officers, *Eph. 4. 11.*

Three things *T. P.* objected against this Answer.

1. That these could not be Extraordinary Prophets, because (v. 29.) their Doctrine was to be tried.

Vide Rutherf.
Pla for Presb.
p. 250, &c.

Ans. This trying and judging did not consist in calling them to account, as for the truth of that which the holy Ghost inditeth; but to consist in the judging the meaning and consequence of things inspired, which even the persons from whom they came though not ignorant thoroughout, yet were not able of themselves to sound to the bottom.

2. An Extraordinary Prophet (though in penning Scripture infallible, yet) in other points might erre. *Aaron* erred, *Exod.* 32. 4. *Peter* erred about the calling of the Gentiles, *Acts* 10. 15. and *Gal.* 2. 14. The Apostles were ignorant of Christ's Resurrection, and his Sufferings, &c. and therefore they were commanded to try the spirits; and *Luke* commends the *Bereans* for trying the doctrine of a *Paul* and *Silas*, *Acts* 17. 11. for although these Prophecies were infused by the holy Ghost that cannot erre, yet all things are not revealed to one; and that which is not revealed to one, is oftentimes revealed to more, and sometimes in a clearer manner. There might be also something mingled with that which the Prophets received: and it might so fall out, that that which they added of their own, by way of confirmation, illustration, or application, might be justly subject to censure: withal, it must be tried and judged by others, whether the Prophecies proceed from the inspiration of the holy Spirit, and according to the Rule of Faith, *Isa.* 8. 20.

Vide Large
Annot.

2. 'Twas objected, that these could not be Extraordinary Prophets, because (v. 3.) they spake to edification, exhortation, and comfort, as Ordinary Prophets did.

A. The Answer is easie: The Extraordinary Prophets, as *Amos*, *Isaiah*, *Ezekiel*, &c. did preach to edification, exhortation, and comfort, as well as the Ordinary.

3. 'Twas objected, that the Apostle forbidding women, did give liberty to men to preach.

Hoc aliquid
nihil est nuci-
casæ similli-
mum, quod si
cultro veritatis
aperiatur, nihil
intus inveni-
tur nisi vanitas
& inanitas.

Hoc αλογον &
αλογιστον est.

A. I see you will play at lowe game before you will sit out. I answer therefore by way of concession, and grant that the Apostle forbids women and enjoyns men to preach: but what men? Not all gifted men in general, but all men gifted, and called to be Prophets, as I have clearly proved, p. 57.

2. If you will argue fitly from this place, it must be thus: The Apostle forbids all women, gifted or ungifted, to preach; Therefore all men, gifted or ungifted, are allowed by the Apostle to preach. No doubt but then we should have good Preaching!

3. No

3. No woman may administer the Sacrament ; therefore, any man may. *He that desires fuller satisfaction on this Text let him peruse reverend M. Rutherford. Due Right of Presb. p. 297 and Workman ag. Lay-preach. p. 14, &c. Thorndike on Rel. Assen. c. 5.*

I shall conclude this Point in the words of a Reverend Divine. It's granted (saith he) that all Orders, Officers, or Members of the Church above Ministers, may preach as well as they, whether ordained, or unordained ; as Apostles, Evangelists, and Prophets. For Prophets, such as are under the New Testament, they are always placed next unto the Apostles and before Pastors & Teachers 1 Cor. 12. 28, 29. Eph. 4. 11. In the Primitive times there were many such ; yea, many in one Church, as at *Antioch* and *Corinth* : whether these were ordinary or extraordinary, it is easie to judge, by the continuance or discontinuance of them in the Church in after-ages, and at present. If there be any so gifted by the holy Ghost, above ordained persons, that they are worthy to take place of them, and of Evangelists ; let them by all means have the liberty of their Gifts, and their proper denomination : I think ordinary Ministers should give them the right hand of fellowship, and place. As for any kinde of Prophets or Propheying in the publike Congregation belowe Ministers and their Ministry, there is none to be found in any enumeration of Scripture, either in *Rom. 12.* 1 Cor. 12. or *Eph. 4.* where we were most like to finde it : and therefore it is still with me resolved, that the Prophets and Propheying which we read of, 1 Cor. 14. was extraordinary. He that believes three kindes of Prophets under the new Testament, let him distinguish them. Thus he.

I shall gather up all into a Parallel, because Logick doth not please you. *Contraria juxta se posita magis elucescunt.*

- | | |
|--|--|
| 1. Those were Prophets. | But our gifted brethren are no Prophets. |
| 2. Those were Extraordinary Prophets. | These no Ordinary. |
| 3. Those had a spirit of Revelation. | These of Delusion. |
| 4. Those could dexterously expound Prophetick Scripture. | These are dextrous in darkning them, and some in denying them. |

The ninth Objection:

Rom. 12. 6, 7, 8. *Having then gifts differing according to the grace that is given to us, whether Prophecie, let us prophecie, &c.* Hence they gather, that all that have the gifts of Prophecie, may prophecie, &c.

A. 'Tis granted, that they who have the gift of Prophecie may prophecie ; and they that have the gift of Ministry (or Deaconship) must do the duty of a Deacon. But who are they that have this gift ? They that are Prophets by Office, and not those that have abilities onely, as one very well observes ; and this will appear more fully by the context and *M. Workman ag. Lay-preach. scope p. 2, 3, &c.*

scope of the chapter. Having exhorted to duties of piety in general v. 1. 2. he comes, v. 3. to 9. to particular duties of Ecclesiastical persons and Officers viz. That they should not be proud of their spiritual gifts (which in those days abounded) but to think soberly and self-denyingly of themselves.

2. He sets down a distinct and perfect enumeration of all the standing Officers in the Church, and exhorts them to discharge the duties of their several Functions, v. 6, 7, 8. These Offices are reduced to two general heads: 1. Prophecie; (not the extraordinary gift of foretelling future things, &c. but the ordinary, in the right understanding and interpreting of Scripture.) Under this are contained, first, he that Teacheth i.e. the Doctor or Teacher; Secondly, he that exhorteth, i.e. the Pastor. Under Ministry are comprised, 1. He that giveth, i.e. the Deacon; 2. He that ruleth, i.e. the ruling Elder. So then, by Prophecie, here, is not meant the extraordinary gift of interpreting Scripture by Revelation without study, (which were it so yet could it not help you) but the ordinary gift of Preaching and expounding Scripture by an ordinary Minister and set Church-Officer, of which the Apostle is here speaking, who must give himself to exhortation and teaching: and this is that Prophesying which we are commanded to prize, 1 Thes. 5. 20. *Despise not Prophesying, i.e. Preaching by men in Office, by sent Prophets.*

Now let us see what they can gather hence. Because Pastors and Teachers, who were Prophets and men in Office are commanded to Prophe- sie and expound the word, &c. Therefore private gifted persons, who are not men in Office may Prophe- sie and expound the Word. This is Knead- ing-trough-Logick.

The tenth Objection.

1 Cor. 11. 5. *Every woman that prayeth or prophesieth with her head covered &c. Here (say they) were women that did Prophecie. Now if gifted women did Prophecie, then much more may gifted men. Thus Miriam, Anna and Hilda Prophe- sie, 2 King. 22. 14. and Deborah. Judg. 4. 4. and Philips four daughters. So Rom. 16. 1, 3, 7. Phoebe a servant of the Church Aquila and Priscilla my helpers, Andronicus and Junia of note among the Apostles &c.*

A. Here's Chalk for Cheese. We speak of ordinary gifted men in Office, and they flee to women that were called extraordinarily, as *Miriam, Hilda &c.*

As for *Phoebe*, she was a Diaconess to minister to the sick, and not a Prædicantess to preach, or have *Peters* keys jingling at her girdle.

Prophe-
tiam
non videtur
intelligere fa-
cultatem divi-
nandi eventus
futuros quæ
acceptæ ve-
teres Prophe-
& quidam no-
vi post Chri-
stum, ut Aga-
b 8, &c.

qui præcipit
de ordinariis
& perperis
hæud dubio
charismatis:
sed rectam
Scripturarum
Prophe-
tiam intelli-
gentiam & ap-
plicandi facul-
tatem, &c.

Parvus.

Vide Leigh
Comment.
loc.

Ego loquor de
aliis, hi dis-
ceptant de
cepis.

Extraordinary
cases cannot
make an ordina-
ry Rule.

Aquila and Priscilla, by their private instruction and admonition, were *οὐρετοὶ, adjutores mei*, my helpers. And so not onely men, but women should teach their children, servants and neighbours the way of the Lord, *Pro. 1. 8. & 6. 20. & 31. 1, 26. Act. 18. 26. Tit. 2. 3. 2 Tim. 1. 5.* Yea, a woman in her husbands absence (and presence too, if he be not able) may teach her children, pray with the family &c.

As for that place, *1 Cor. 11. 5.* the words are not to be taken actively for womens preaching but passively for their attending on praying and prophesying with reverence, and joyning with such as pray or prophesie, and going along with them in their heart.

2. We must distinguish of Prophecyng. 1. There is Prophecyng which is Preaching and Expounding Scripture; and thus (say some) these women did not Prophesie. 2. Prophecyng is taken for any publishing and singing the praises of the Lord in Psalms and Hymns. So *Psal. 68. 11. The Lord gave the Word, great was the company Annunciaticum*, of She-Preachers and publishers of Gods praise: In those dayes, after the obtaining of some great Victory, the women were wont to sing Songs unto God; as *Miriam. Deborah, &c.* and so the word *Prophecie* is oft used in Scripture, *Numb. 11. 1 Sam. 10. 5. 2 Chron. 25. 1, 2, 3.*

3. Suppose I should grant (as many judicious Divines do and I conceive it to be the most natural and genuine sense) that women in those Primitive times were inspired with an extraordinary spirit of Prayer and Prophecie; according to that promise, *Joel 2. 28. I will pour my Spirit in those days on my handmaids, and they shall Prophe.* This was their practice; but they failing in the manner, and abusing thir liberty, the Apostle enjoyns them silence in publike for ever, *1 Cor. 14. 34 35. Let your women keep silence in the Churches; for 'tis not permitted for them to speak*: and tels them 'tis a shame, because not onely against a positive Law, but against the Order of Nature. In *1 Tim. 2. 11, 12.* he prohibits their publike teaching, and that for two reasons: 1. In respect of mans precedency in his Creation, *ver. 13. For Adam was first formed, and then Eve*; the woman was made after the man, and for the man; and therefore for her to take upon her the Office of Teaching, or to usurp Authority over the man; what were it but to invert the course and order of Nature? 2. From the womans priority in her defection: *Adam* was not deceived, but the woman being deceived was in the transgression. *Adam* was not deceived, viz. not primarily; he was not first deceived, but the woman, &c. 2. Not immediately by the Serpent as the woman was, but by the means of the womans solicitations and enticing;

Being in the Church whilst the act of Preaching is performed Deod.

So Piscator in locum.

Vide Leigh's Comment in locum. And the large Annotat. Engl.

V. Ainsworth, in *Psal. 68. 11.* Sic A Lap. in loc.

Apostolis loquitur de mulieribus spiritu precum & Prophecie afflatis, &c. *Parans in loc.*

V. Musonius in locum.

Duplici vitio laborant:

1. Quod apertè caput incederent. 2. Quod publicè loquerentur. Per.

Marye. in loc.

Brinsl. Looking
glass, p. 2, 3.

to whom he yielded *ex amicabile quadam benevolentia* out of a loving and indulgent affection towards her, &c. as a very reverend Divine hath well observed. Taking upon her to be a Teacher at first she became a Seducer, and undid all her posterity : hence she is suspended from Public teaching for ever.

The eleventh Objection.

1 Cor. 16. 15 16. *The house of Stephanas addicted themselves to the Ministry of the Saints &c.* Hence the Anabaptists ignorantly gather, *that a man may call himself to Preaching, and needs no ordinary Call to the Ministry.*

Taliter signif.
servato gradu
& statione in
qua quis collo-
catus fuerit, se-
se opibus cum
officio conjun-
ctis addicare,
q. d. eos sese
quidem totos
ultrò sancto-
rum ministerio
devotissime, legi-
time tamen
vocatos, &c.
Leigh Critic.
Tum Officium
docendi, tum
quamvis Fun-
ctionem Ec-
clesiasticam
denotat. *Leigh.*
Quodvis signi-
ficat Ministe-
rium. *Aurelius*
Problem. p. 25.
Anabaptistæ
omnis ordinis
turbatores.
Par. Si Scri-
pturæ per Scri-
pturas expli-
camus, nihil
hic, pro Ana-
baptistarum
ἀναξία inve-
niemus.

A. 1. It doth not appear that the house of *Stephanas* were Ministers and Preachers, but rather Deacons and Church-Officers who did serve and administer to the necessities of the Saints, in collecting and distributing alms for their support; and to this end they freely gave up themselves (as being lawfully called to that ministry and service) *eis διακονίαν*, to the service of the Saints: they were not compelled or hired to it, but (which was their glory) they cheerfully and spontaneously gave themselves to the service of the Saints, to succour the poor, to harbour strangers and exiles, to attend the sick and languishing Saints, &c.

2. Take it which way you please, either for the service of the Ministry, or of the Presbytery, or Deaconship, still this is the sum, that they being lawfully called did freely give up themselves to the service. Those Anabaptists (the fire-brands of Societies, as one rightly styles them, that make these Saints to call themselves, do make the Scripture to contradict it self: for it tells us, No man may take this honour to himself without a Call. *Eph. 4. 11.* Christ gave some Pastors, &c. they did not run of themselves, &c.

Obj. The Apostle (v. 16.) commands them to submit themselves to such: Ergo, they were Gifted Preachers.

A. Had you concluded, Therefore sure they were Gifted Officers, you had hit the Nail on the head. Had they been usurpers, the Apostle would never have enjoined subjection, i.e. reverence and honour suitable to their Offices, and submission to their pious admonitions and godly exhortations: q. d. they have spent themselves to further you, and submitted themselves to the meanest services for your good; therefore, do you spend your selves for them, and submit your selves to all acts of love and kindness for their good. This submission must be mutual, *Eph. 5. 21,*

The twelfth Objection.

Heb. 5. 11, 12. When for the time ye ought to have been Teachers, &c. Here (say they) the Apostle blames them because they were not all Teachers.

A. The

A. The fallacy lieth in the word *Teachers*; there are two sorts of Teachers. 1. Some are publike Teachers, who teach as Officers, authoritatively by virtue of a call, *Rom. 12.7.* these Teachers must attend on Teaching. Now the Apostle doth not blame them because they were not such Teachers: for he blames women and children, as well as men, for being dull of hearing, &c.

2. Others are private persons, who must teach in a private way; and these the Apostle blames, that when for the time they might have been so full of knowledge, that they might have been Teachers of others in a private way, by exhortation, admonition, counsel, and reproof, &c. yet they had need of milk, and to be taught their Catechism, when considering the great means of knowledge, which they had long enjoyed, they might have been fit for stronger meat.

Oportebat vos post tam longā institutionem esse doctores; ac in primis pietatis elementis quasi alphabetarii tyrones adhuc hæretis: imò quasi infantes estis, quibus hac instillari, non solidum cibum ingeri, necesse est. *Par. in loc.*

The thirteenth Objection.

1 Pet. 2.9. Ye are a Royal Priesthood. Rev. 3.10. and 1.6. And hast made us unto our God Kings and Priests and we shal reign on earth. Exod. 19.6. All Priests must teach; but all Believers are Priests; Ergo, all Believers may teach.

Ans. The fallacy lies in the word *Priest*. We read in Scripture of two sorts of Priests. 1. Some were Priests by Office, and these were to offer Sacrifice, and teach the people, &c. these are called a Rituell Priesthood: this is swallowed up by the Priesthood of Christ.

2. There is a Royal Priesthood proper to all Believers, who are called Priests comparatively. 1. The Priests, the sons of *Levi*, are said to come neer to God, *Dent. 21.5.* So Believers by faith have boldness and access to God, and draw nigh to him. 2. In respect of the Sacrifices they offer, *viz.* Prayer and praise, *Psal. 116. 17.* 2. Good works, *Heb. 13. 15, 16.*

Est fallacia Equivocationis, seu Homonymiz, insunt 4 termini.

V. Owen *Duty of past. & peop.* p. 19, 20, &c.

3. Themselves, they must slaughter their sins, and mortifie the old man, and offer up their souls and bodies in sacrifice to God; and so they are Kings spiritually, because they reign over sin and Satan.

4. In respect of the common anointing, Priests were anointed; so all believers have an unction, even the Spirit of God, which shall lead them into all truth, *1 Joh. 2. 20.* and being thus taught, they may, and must teach others privately according to their places and stations, the way of the Lord; but not publikely; for then the whole body should be eye, &c.

Nos omnes & reges & Sacerdotes spiritualiter. *P. Math.*

2. **A.** I shall shew the weakness of this Argument *per idem*, thus: The Office of a King is to Rule: but every beleever is a King; *Ergo.*

1 age 1st Histori- ograph. p. 8. *And may ye not get into the Throne, put on your Kingly Robes, take state upon you, ride on with King John a Leyden the Taylor, who had fifteen wives, and at last came to hanging ? &c.*

The fourteenth Objection.

Robins. against Tates, p. 49, 50, &c. *1 Pet. 4. 10, 11. As every man hath received the gift, even so minister the same one to another. &c. Every man must use the Talent which God hath given him. Mat. 25. else God will take it from him and curse him. Thus they argue :*

All that have gifts must use them. But many private men have gifts ; Ergo, they must use them.

Antidote, p. 31, 32, &c. V. p. 2. Rutherf. Due Right, p. 294.

Answ. All that have gifts must use them, true ; but where ? not ministerially and publickly, for then many women who have excellent Gifts should be Preachers ; but privately, in that sphere and place where God hath set him ; publick persons must use their Talent publickly, and private persons by private instruction, admonition, and in their Families.

This place onely enjoyns every man to be helpful in his place according to the Gifts which God hath given him ; but are no command for Laymen to turn Preachers : Having spoken of the use of Gifts in general, v. 11. he descends to two particulars, v. 12. First, to the gift of Prophe- sie : Secondly, the ministring according to our abilities.

The fifteenth Objection.

Revel. 11. 3. the two witnesses Prophe- sie ; not onely the Clergy, but all the faithful.

Theologia symbolica non est Argumen- tativa. W. Rutherf. Due Right, p. 295.

Answ. 1. Borrowed speeches make no grounded Arguments. 2. These witnesses consisted both of Pastors and people ; the Pa- stors witnessed by publick preaching against Antichrist, and private persons by making an open confession and profession of the truth against him ; and so many women were Martyrs, yet no Preachers ; and this is that Peter commands, 1 Pet. 3. 15. to be ready to make confession of the truth, not preach.

The last Objection is a Skeleton.

Hac recitasse est refutasse. 1 Pet. 3. 15. Jam. 5. 19, 20.

A penniworth of their small reasons, a parcell of bare bones, the very naming them is confutation sufficient ; as 1 Cor. 1. 27, 29. God hath chosen the foolish things &c. Ergo, Lay-men may preach.

1 Cor. 7. 16. What knowest thou O wife, whether thou shalt save thy husband ? and 1 Cor. 12. 11. and 1 Thes. 5. 11. command pri- vate instruction ; and Phil. 2. 15. 16.

Luk. 8. 39. Christ having delivered the man possessed, bids him go, and

and shew how great things God hath done for him ; and he went and preached ; *published it*, saith our Translation. *Robins. against Tates, p. 42, &c.*

A. 1. He had Christs command to do so.

2. He onely tells what Christ had done for him, which in a large sense may be called Preaching ; yet 'tis one thing to publish a miracle, and another thing to be a Preacher. *V. Rutherford. Due Right, p. 291.*

Obj. *Robinson* objects, the word is commonly used for preaching which *Luke* there sets down.

A. The word in the Original signifieth also to publish (as our Translation hath it) and as an Herald to deliver a matter in open place in the hearing of a multitude that many may take notice of it ; as that Noble Critick, who hath done worthily in *Ephraim*, and therefore is deservedly famous in our *Bethlem*, hath well observed ; and in his Comment on this place ; Christ commands him to report it as the work of God, &c. *Knows, proprie, alta voce præconum more clamare, &c. Leigh Critic.*

Lastly, they urge the example of the woman of *Samaria*, *Joh. 4. 28, 29. &c.* She preached Christ to her Neighbors ; *Ergo*, they may do so too. *Robins. Plea, p. 44, &c.*

A. Now they have no help from men, they flee to women but in vain: for this woman did not take upon her to teach them, or convert them her self ; but seeketh onely to bring them to Christ by whom she was converted. 'Tis one thing to preach, and another thing to bring tidings of a Saviour, as this woman and the Shepherds did.

2. Admit she had preached, yet where was it ? in *Samaria*, amongst Heathenish Neighbours, where no Church was yet planted : And here we grant that in such extraordinary cases, a woman may occasionally declare the Gospel in a non-contributed Church.

Now, because a woman may publish Christ in an unplanted Church, *Ergo*. Gifted men may preach in a planted, is such Logick, as none but such Gifted men as you are, will use.

I should now conclude ; but there was one thing more objected viz. That our Ministry was Antichristian : of which one word I have done.

Object. *Your Ministry is Antichristian ; you are Babylonish Divines, Egyptian Enchanters, Jugglers limbs of the Devil proud, covetous, lordly, seditious, factious, the troublers of Israel Priests, ring-leaders to Babylonish confusion, trained up in profane Heathenism, vain Philosophy, ungodly Arts ; Legal Preachers Baals Priests, Lions persecutors of the Saints ; your maintenance antichristian like Simon the Sorcerer ; Priestly Scribes and Pharisees, Hypocrites, &c.*

Never was there any age or nation under heaven, a greater contentment cast on the Ministry, when there is at this day especially by subtil, undermining Sectaries and Seducers, &c. Nation Sem. Jer. 13.

Carbone no-
tandus.

Gratias ago
Deo meo, quod
dignus sum
quem mundus
olerit. Hier.
Z. ch. 13, 6.

To be derided by
Egyptians, is
threatned as a
miserie, Hos. 7.
ult. but to be re-
proached by Pro-
fessors, is very
grievous.
Deut. 33. 11.

A whole load of such ignominious titles you may finde in a little Pamphlet of one * *Collyer*, a very dangerous Sectary.

Answ. Lo this is the Livery we must look for from the ungrateful world ! 'Tis no new thing : *Mat.* 5. 11, 12. Thus did they persecute and revile the Prophets which were before us : let us not fret, but rejoyce, and give God thanks (as a Father sometime did) for such an honour ; and with those Apostles, esteem it our honour to be dishonoured for Christ. Had they been enemies, we could the better have borne it ; but these are the wounds with which we are wounded in the house of our friends ; those that not many years ago were ready to pull out their own eyes for our good, now forsake us, and are ready to pull out ours.

God is beholding to us for the kindness which we shew to his Embassadors. If *David* were so displeased with *Hannun*, for abusing his servants, 2 *Sam.* 10. 45. surely then the Righteous Lord will not alwayes endure the indignities which are done to himself ; for *he that despiseth you, despiseth me*. But he will arise, and smite thorow the loynes of them that rise against him, and of them that hate his Embassadors, that they rise not up again. Though *Moses* bear the reviling of *Miriam*, yet the Lord will not ; while he is dumb, God speaks ; while he is deaf, God hears and stirs. The more silent the patient is, the more shrill will the wrong be.

And whereas they say our Ministry is Antichristian, because we were ordained by Antichristian Bishops : We answer ; This is easily said, but not so easily proved ; for, 1. we have our Ordination from Christ by Bishops and Presbyters ; we receive it not so much from them, as from Christ our Lord and theirs. His servants we are, and in his Name do we execute our Ministerial Functions, and not in the Bishops. The Authority of the Presbytery is onely Ministerial service, whereby it testifies, declares, and approves of those whom God approves and calls.

2. Neither were the Bishops which ordained us, Antichristian ; which I prove thus : Those who by their life and doctrine have witnessed against Antichrist, could not be Antichristian. But our Bishops (since the Reformation) have witnessed against Antichrist : *Ergo*. Witness our *Cranmer, Ridley, Hooper, Latimer, Farrar, Jewel, Pilkington, Sands, Babington, Abbot, Davenant, Hall, Marton, Usher &c.*

3. Consider they were Ministers, and did ordain us not *quâ* Lord Bishops, but *quâ* Presbyters, and had other Presbyters to joyn with them ; so that our Ordination from them is valid, and may in no wise be disclaimed. 4. Many of them were able Ministers, and painful Preachers ; no man can truly affirm, that all our Bishops were wicked and Antichristian, many of them were men fearing God.

2. Ad-

5. Admit some of them have been Popish and wicked, yet we must not condemn all the Apostles for one *Judas*; there have alwayes been *de facto*, some evil Officers and Ministers in the Church. *Hophni* and *Phineas*, Scribes and Pharisees, some envious and perverse Teachers. *Acts 20, 29, 30. Phil. 1. 15.* yet the wickedness of such Ministers did not null their acts, *Mat. 23. 23.* their Ordination, as well as their Teaching, was valid, notwithstanding their personal wickedness; the Leprosie in the hand doth not hinder the growing of the corn: *Elijah* may not refuse his bread, because brought by a Raven. Suppose they be wicked, Antichristian, Heretical, &c. that ordain, yet our Ministry is firm.

Now since man is a rational creature, and is easier led then forced, I shall briefly use some Arguments to convince the judgement, and refer you to larger Treatises for fuller satisfaction.

1. *Arg.* Those whose Ordination was right for substance, (though it fail in some circumstance, yet) is valid: But our Ordination was right for substance; we had the inward Call, and the outward; we were examined for our life and Learning, and approved of; we had imposition of hands by Elders, with Prayer and Exhortation to diligence in our places; the Bible is given to us with a command and Authority to preach the Word, and dispence the Sacraments. We having these substantials, the failing in some circumstantials cannot invalidate the action. A man that hath a mole on his face, yet is a man still, &c.

2. *Arg.* If the Baptism of Ministers in times of darkest Popery was true Baptism (because right for substance, though corrupted with many superstitious Ceremonies) then the Ministers also were true Ministers, (for substance, though some corruptions were mixed with it) else their Baptizing had been invalid, and no better then a Midwives Baptizing. But 'tis acknowledged that their Baptism was effectual: Therefore their Ordination was effectual. If no Reformed Church did ever re-Baptize such as were Baptized by them, why should Ministers be re-ordained, more then re-Baptized?

3. *Arg.* If the Papists disclaim us, as having no Call from them, then our Calling cannot be Antichristian: but they disclaim us from having any Call from them. So that one of you two must needs erre: The Papist saith, we are no Ministers, because not called by the Pope: The Separatists say we are no Ministers, because we have our Call from the Pope. As *Paul* set the Pharisees and Sadduces at variance to help himself, *Act. 23. 6, 7.* so I shall leave the Papist and the Separatist to reason this case, whilst I step forth to the fourth Argument.

A particulari
ad universale,
ab hypothesi ad
thesin, non va-
let consequen-
tia. Duci vult,
non cogi vult.
Vide Append.
ad Jus divinum,
p. 265, &c.
*Rutherford. Due
Right, p. 205.
206, &c. D
Sadeel Opera,
p. 541, &c.
Hom. disp. p. 115.
Zanc. in quart.
praecept. p. 703,
704, &c.
Bern. against
Sep. p. 129.
Prid. fascic. p.
245, &c.
Perk. 1 Vol. p.
760, 761, &c.
Mornay on the
Church, chap.
11. p. 365.
Rithb. ag. Sep.
p. 39. Shall Or-
dinat. be thought
more necessary to
the being of a
Minister, then
Baptism is to the
being of a Chri-
stian? &c. we di-
stinguish between
a defective Mi-
nistry and a fals
Ministry, as we
do between a
man that is lame
or blinde, and a
man that is but
the picture of a
man, &c.
Bill ag. Can. p.
4, 5, 24, 29, 35,
41, 72, 102.*

4. *Arg.*

Quis tulerit
Gracchos.
Bernard against
Sep. p. 144, &c.
Vide Rutherf.
Plea, p. 78, 79.
and 124, 125,
&c.

4. *Arg.* If your Ordination be Antichristian, then cannot you (with modesty) accuse us. But your Ordination is Antichristian: *Ergo.*

The Minor I prove. That Ordination which is contrary to the Rules of Christ is Antichristian. But your Ordination is contrary to the Rule of Christ: *Ergo.* The Minor I prove. You allow the people to ordain Ministers, and private persons to ordain Pastors: but Christ commands Pastors to Ordain Pastors. As the Priests were Ordained by Priests, *Ezra* 6. so the Apostles by Christ, *Joh.* 20. 21. Bishops and Elders by Apostles *Act.* 14. 23. *1 Tim.* 4. 14. *Tit.* 1. 9. Shew one precept or president if you can, that ever private persons did Ordain a Pastor.

2. If your Ordination by Plebeian Artificers be valid, then (*à fortiori*) our Ordination by Learned, Orthodox, godly Divines, will be valid.

5. *Arg.* Those Ministers which are elected, proved, ordained by the Presbytery, according to the mind of Christ, cannot be Antichristian. But our Ministers Now are elected, proved, ordained by the Presbytery, according to the mind of Christ: *Ergo.*

6 *Arg.* Those Ministers which are diametrically opposite to the Priests and Shavelins of Antichrist, cannot be Antichristian. But our Ministers are so: *Ergo.*

This will appear by the ensuing Parallel.

1 Popish Priests are ordained to Sacrifice.

But our Ministers are sent to Preach and Pray.

2. They teach the Traditions of men.

But ours teach the perfect Word of God.

3. They mixe the Sacraments, and alter both their Number and their Nature.

But ours preserve them in their purity both for Number and Nature.

4. They are for Mass.

But ours abhor it as a filthy Idol.

5. They are the Popes sworn Vassals.

But ours have witnessed with their blood against him and his.

6. These pervers Souls, and draw them from Christ.

Ours Convert Souls, and bring them to Christ,

as your selves can witness: for, consider whether you did not receive the work of conversion from sin unto God, which you presume to be wrought in you first of all, in these publike Assemblies from which you now separate. And if once you found Christ walking amongst us, how is it that you do now leave us? Are we less, and not rather more reformed then we were? If the presence of Christ, both of his power and grace be with us, why will you deny us your presence? Are ye holier and wiser then Christ? Is not this an evident token that we are true Churches, and have a true Ministry, because we have the Seal of our Ministry, even the conversion of many sons and daughters unto God? Doth not the Apostle from this very ground, argue the truth of his Apostleship?

1 Cor. 9. 2. Is it not apparent that our Ministers are sent by God, because their Embassage is made successful by God for the good of Souls? Did you ever read of true conversion ordinarily in a false Church? Will the Lord concur with those Ministers whom he sends not? Doth not the Prophet seem to say the quite contrary? Jer. 23. 21, 22. And therefore either renounce your conversion, or be converted from that great sin of separating from us; for 'tis a great aggravation of your sin, that you separate from us in a time of Reformation: whilst publike Authority hath been at work to find out Gods way, private persons have taken their advantage to set up their own. Whilst the one hath been reforming, the other, instead of joyning with them to strengthen their hands, have been withdrawing and separating themselves and others from them. And what, Separate from a Reforming Church! A Church that professeth so much willingness and readiness to be conformed to the Rule of the Word! Brethren, let me tell you, There is more in this circumstance, then haply some have been or are aware of. When God is coming towards a Church, then to run from it! When God is turning his face towards it, then to turn our backs upon it! When God is building it up, then to be active in pulling it down! This is a sad thing; and surely if rightly apprehended, must sit sadly upon the spirits of some.

Had it been some yeers since, when God seemed to have been about to depart from us, when Innovations and Corruptions were breaking in upon us, then to withdraw, then to forsake the Church, (however I dare not avouch it for a work so transcendently meritorious as some conceive of it, yet) I grant it tolerable. But now to do it, now that (as themselves conceive of it) the Church is coming up out of the wilderness, now that she begins to boyl out her scum, now that she begins to be more refined and reformed; now to forsake her, truly this is no small aggravation to this desertion.

For Mariners at Sea to forsake their ship when she is ready to sink, (though possibly it may be an error and over-sight in them so to do, yet) it is pardonable. But if the ship shall begin to rise and float again, so as they see apparent hopes that with a little pumping and baling she may be saved, now to leave her, (much more to cut holes in her sides) their owners will give them little thanks for it. Some yeers since, the Church of God amongst us seemed to be in a sinking condition; then to leave her, might be pardonable. But now, now that through the merli of God she begins to be somewhat floatome and boyant, so as a yettle industry and pains in the pumping & purging, may free her and save her, shall we now desert her? (that I do not say cut holes in her sides.) Surely, surely,

Vid. That excellent satisfactory Vindication of the Presbyterian Governm. by the Synod of London, Nov. 2. 1650. p. 141, &c.

Lond. Vind. of
Presb. p. 140.

A memus uni-
tatem, timea-
mus separatio-
nem. Aug.

M. Brinsly Ar-
righ. of Sep.
f. 31, 32.

surely, never was Separation from this Church so unwarrantable as it is at this day : warrantable it never was since she was a true Church. In the last Age an error it was, a Schism ; and that not onely Mr. *Ainsworths* more rigid, but Mr. *Robinsons* more moderate Separation, so accounted and censured at all hands ; Surely then at this day it cannot be warrantable. Make the fairest of it, an unadvised Separation it is : As a judicious and pious Divine (in that satisfactory and elaborate Tract against this sin) hath fully proved ; whose words being so suitable and seasonable to this purpose, I could not but for thy good transcribe, and with them so fully and clearly expressing my minde, I shall conclude.

I have now finished my work, and well-nigh my time together. It was far from my thoughts (the Lord he knows) ever to have published a Tract of this nature ; but being openly challenged to make it good, I fell to study the point ; and upon perusal of Authors, I found that some had done excellently in answering Objections, but omitted Arguments which confirm the *Thesis* : Others had some Arguments, but omitted the answering of Objections ; some answer to some Objections, others to other some ; but here thou hast seventeen Arguments to convince the judgement ; an Answer to above thirty Objections, even all that ever my little reading could attain, with References to larger Tracts, which handle any point more fully. Cover all the Solacisms, Barbarisms, and imperfections, with the mantle of love ; consider 'twas the work of successive hours, redeemed from rest and recreations, framed in the midst of double employment, besides personal Trials, &c.

If thou reap any benefit, give God the glory, who hath brought this light out of darkness, and the good out of the oppositions of our Brethren : If thou see any imperfections, defects, weaknesses, &c. (as I am conscious to my self of many) yet let not, O let not the Truth of God suffer through my weaknels and failings, but ascribe them to me, even to me, to whom of due they belong : I am very well content to decrease, so his glory may increase ; let my name perish, so his may flourish ; let me dye, so my Gods honour may live, I have enough.

Now to the onely wise God, who hath given both heart and hand, will and deed, the way and the work, be given all praise and glory from Angels, men, and every creature, from henceforth and for ever, Amen. Amen.

Me me adsum
qui feci, in me
convertite fer-
rum.

Domine Deus,
quæcunq; dixi
de tuo, agnos-
cant & tui ; si
qua de meo, &
tu ignosce &
tui. Aug.

